

National Parent-Teacher

The Official Magazine of the National Congress of Parents and Teachers

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In This Issue: WHAT SHALL WE WEAR? *by Florence Fallgatter* • THE SPIRITUAL SIGNIFICANCE OF FAMILY LIFE *by Katharine W. Taylor* • BUILDING A CURRICULUM TOGETHER *by Arthur K. Loomis* • ALL AMERICAN *by Frank Kingdon* • CHRISTMAS CAME ALIVE *by Robert P. Tristram Coffin*

Objects OF THE NATIONAL CONGRESS OF PARENTS AND TEACHERS

To promote the welfare of children and youth in home, school, church, and community; to raise the standards of home life; to secure adequate laws for the care and protection of children and youth.

To bring into closer relation the home and the school that parents and teachers may cooperate intelligently in the training of the child, and to develop between educators and the general public such united efforts as will secure for every child the highest advantages in physical, mental, social, and spiritual education.



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600 South Michigan Blvd., Chicago, Illinois

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NATIONAL PARENT-TEACHER

The Official Magazine of the National
Congress of Parents and Teachers

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SUBSCRIPTION OFFICE

600 South Michigan Blvd., Chicago, Illinois

RATES

\$1.00 a year—U. S. and Poss. Single Copy
1.25 a year—Canada 15 cents
1.50 a year—Foreign

Notice of change of address should be sent direct to the subscription office; old address in full as well as new address must be given.

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The NATIONAL PARENT-TEACHER is listed
in the Education Index.

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Published monthly October to May, bi-monthly
June to September, by NATIONAL PARENT-
TEACHER, INCORPORATED.

Entered as Second Class Matter October 3,
1939, at the Post Office at Chicago, Illinois,
under the Act of March 3, 1879.

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National Parent-Teacher

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VOL. XXXV

No. 4

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MEMBER OF THE





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*O for the coming of that glorious time
When, prizing knowledge as her noblest
wealth
And best protection, this Imperial Realm,
While she exacts allegiance, shall admit
An obligation, on her part, to teach*

*Them who are born to serve her and obey;
Binding herself by statute to secure,
For all the children whom her soil main-
tains,
The rudiments of letters, and inform
The mind with moral and religious truth.*

—WILLIAM WORDSWORTH

The President's Message

Of Human Hope

NINETEEN hundred years ago man was given a new pattern for living. This pattern was based on a philosophy which viewed the individual as having worth in and of himself, as being in very truth a child of God—a God who was made known not as a stern avenger but as a loving father.

It was a philosophy of *brotherhood*. Men were reminded of their responsibilities to one another. "Am I my brother's keeper?" was answered with a firm, assured "Thou art." And it was made clear that the basis of brotherhood was not blood relationship, nor tribal tie, nor church allegiance. "My brother" might be a Samaritan.

It was a philosophy of *tolerance*. Through a veil of sin it saw the soul of the Magdalene. Gently it accepted the offerings of both Mary and Martha, the quiet attentiveness of the heart and the labor of busy hands. Nor did it scorn the widow's mite, but valued it because it embodied sacrifice. In this new pattern for living was a new spirit, a force shearing away the prejudices that hampered men's spiritual growth.

It was a philosophy of *service*. The sick were to be cared for, the blind healed, and the lame helped to walk. Men's burdens were to be lifted, their courage renewed. And in this program of service was a recognition of the need of children as children. Theirs was the important place in the on-march of civilization. "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

SUCH was the teaching that flashed its light upon the world, nineteen hundred years ago. In its light men have found the key to the vexing problems of family, community, and national life. Studying it they have found understanding. Practicing it they have found peace. But today the light seems, in many spots of earth, to have failed. Is it possible that the parents and teachers of children have been at fault? Have we forgotten that as we prepare them for the journey of life it is not enough that we arm them with the health that is wealth and the knowledge that is power? They need more than that, far more. Youth must carry on his journey that which gives him courage, strength, and joy. He needs to have faith in the fatherhood of God, in the brotherhood of man, and in the progress of humanity toward a goal that is worthy to be pursued with passionate devotion.

In the "peace on earth and good will toward men" of the Christmas message we find such a goal. In the daily practice of the philosophy of brotherhood, tolerance, and service we may, if we will, bring nearer its fulfillment. It can be lived. It *was* lived, nineteen hundred years ago.

Virginia Klefes

President,

National Congress of Parents and Teachers





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THE first question that is usually asked when investigating "the early years and training of the child is: What kind of home does he come from? A picture is given here of the kind of home every child can come from—of the characteristics which distinguish the truly good home, rich in spiritual qualities.

KATHARINE
W. TAYLOR

The *Spiritual* Significance of *Family Life*

SPiritual leadership is our generation's greatest need" was the consensus of opinion recently reached by a thoughtful panel of young adults in their early twenties. This group, carefully selected from widely different economic, educational, and religious backgrounds, agreed further that it is from their homes that the young people of today receive their most significant education regarding spiritual realities, rather than from churches, schools, or other civic institutions.

These young people are profoundly right. An appreciation of values develops not from preachments about them, but from satisfying experience in relationships with people who embody those values. And for the majority of human beings, family relationships are by all odds the deepest and most potent. This is true because most of us

are inducted into life and its meanings by family experiences. Because they come at a time when the personality is like an unexposed photographic plate, these first impressions are most profound and all but ineradicable. Often, before parents are aware of what has happened, a new personality is formed that throughout life will project back into the world the meanings and values stamped in upon it in those impressionable early years.

The writer once visited a village central school where the supervising principal had a rare gift for sympathy and human understanding, and un-

usually warm relationships with his teachers, the children, and their parents. When asked what he felt to be the outstanding thing in his educational experience he said, "Why, I believe it was the relationship with my father. He was a county superintendent, and as soon as I was old enough he took me with him on his rides. It made me feel good that he loved me so much that he really enjoyed having me along. And all the time we were riding he would explain things to me, and I learned also through our experiences together. If I wanted to just *take* apples from an orchard we were passing he would say, 'We'll go in and see if we can *buy* some.' When we came out with a dozen or so he would look them over and set aside the nicest, saying, 'We'll keep those for mother and the girls.' And so I learned honesty and thoughtfulness."

HUMAN LOVE lies at the center of spiritual reality as we know it on this earth. It is love that breaks down the barriers between persons, between groups or even nations, and overcomes the fear that keeps them apart. This has long been the central principle of all the great religions. With the growth of insight into human dynamics, it is also taking central place as the most important element in maintaining mental health and in the development of wholesome personality.

The child's first experience with this greatest of realities comes through the love of his parents for him. In the comfort of his mother's breast, her caresses, the gentleness of her fingers as she dresses him, in the strength and tenderness of the father's arms and the joy and kindness of his voice, the child learns what it means to be loved. In the regular ministrations of his parents, adapted to his own rhythmic needs for food and sleep, rest and activity, he has his first experience with law as the expression of love.

The quality of these first experiences is in turn a reflection not only of his parents' love for him but, in a very large degree, of their love for each other and the atmosphere of helpfulness and kindness, serenity and peace which it creates. If his parents are not secure with each other, the tensions of anxiety will be reflected in the way they hold and care for him, and perhaps in a too frantic intensity in their caresses and their yearning over him. There may be even at the very beginning of his life the strains of parental rivalry and competition for the child's love. It is most unfortunate for the child to feel in his first experience with love an undercurrent of fear and strain.

That unhappiness in his relationships with his parents (or between his parents even in the earliest years) tends to interfere with an individual's own adjustments later, has been brought out both by clinical case histories and by signifi-

cant recent researches into factors affecting success or failure in marriage. These investigations all show that of all the important factors in the development of successful marriage partners the most important are these: first, a fine relationship between the individual and his parents; second, a love relationship between his own parents.

SINCE relationships based upon love are so essential to the wholesome development and satisfactory future adjustment of our children, it is well for all of us to consider carefully the deeper meaning of this thing called love that most of us tend to take too much for granted. The basic essentials in any love relationship are the same whether it be between parent and child, husband and wife, or friend and friend. The first of these is joy and delight in each other as persons; the second, a sense of belonging; the third, a profound respect by each for the development of the other. Through providing experience in these basic principles, a genuine love relationship affords the best preparation for ethical social living.

Since happy marriage is basic to the wholesome preparation of children for cooperative living, those who wish to strengthen the ethical foundations of our human society should provide every means through which young couples may establish and maintain a genuine love relationship. For example, a certain clergyman who refuses to marry any young couple until that couple has visited the marriage counsel of his city, is moving



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in the right direction. Where such service is not available, young couples should at least read some such excellent book as Levy's *The Happy Family* or Folsom's *Plan for Marriage*.

Every young couple should be helped to appreciate the value of their delight in each other, and to seek an ever more intimate and delicate awareness of each other. The utter joy of losing one's self in the other, of a willingness to live for that other, and if need be to give one's life for him, is a profoundly spiritual experience.

IT IS this profound satisfaction in their life together that develops in young couples a sense of belonging and utter trust in each other. A young husband who really "belongs" would not trade his wife for anyone else no matter how much more beautiful or fascinating, nor would the truly married young wife consider changing her husband for one far more brilliant or wealthy. They love each other not *in spite of* their faults and shortcomings but *with* them. This total acceptance of each other's basic humanity is the very essence of love and also of personal security.

But this very security, essential though it is, may prove a stultifying thing unless it is accompanied by a healthy respect of each for the other as a separate individual with a personal as well as a conjugal destiny. It is just here that a love relationship affords excellent discipline in respecting the rights of others. It is also a stimulus for maintaining the balance between group living and individual living that everyone needs, the one for strength and reinforcement, the other to keep growing as a person. For example, after the complete blending of a blissful honeymoon, a young wife may be really upset the first night her husband shuts himself up with some business reports to be worked over. She then needs to learn not only to accept but enjoy such respites, since they give her a chance to catch up on her reading, her music, or other private interests and contacts. She needs to cultivate various enjoyments entirely on her own from which she may return to her conjugal life refreshed and zestful. Otherwise, she may tend to become a drag on her husband, drain his independence, and in time stifle his love.

Wives or husbands who tend to resist the changes that are the essence of human life and growth, who try to hold onto or get back to earlier stages such as the honeymoon, impede their own development and the living quality of their relationship. On the other hand, it is those who are willing to go forward instead of back, who reach ahead into ever more mature relatedness, who keep themselves and their love zestful and growing even into old age. Not until each has learned to respect the individual development of the other,

and to welcome changes as challenging new adventures, is it safe to bring a baby into the home.

The entrance of a child is, in itself, the cause of profound changes in the life of any couple. Being completely responsible for the total life of a new and precious human being is an exacting twenty-four-hour-a-day job and a solemn initiation into responsibilities uncompromisingly adult. Only those who have become true adults through the discipline of their own love are ready to give their child a wholesome initiation into life.

Even at best, the entrance of the baby introduces complicating emotional factors. Every baby is entitled to a "honeymoon" period with his mother when he and his needs are of supreme importance and he himself is temporarily the center of her emotional life. His advent is a tremendous experience in emotional and psychic fulfillment. Her overwhelming love and utter delight in his small fingers and toes, his silken head, and seeking rosebud mouth, is essential to his feeling that the world is a warm and friendly and happy place and that he himself is a delightful and welcome person. It is not surprising that the young father, no matter how much he also loves the baby, frequently feels a bit left out, and that in some cases a real rift in the marriage relationship is begun.

On the other hand, where there is genuine understanding and respect on both sides, the relationship will grow in depth and meaning. The young husband needs to develop an objective appreciation of the profound experience his wife is going through, and of the baby's need for just what she is giving him. And she, in turn, must realize that her husband also needs a little of her enriched capacity for mothering, and that one of the best gifts she can give her baby is to keep her marriage alive and growing.

IT IS normal for a child to have parent fixations until four or thereabouts. It is also normal for him to gradually outgrow the fixation through an emotional weaning, and the beginnings of independent satisfactions and relationships. The birth of another child facilitates this process. Fathers who have gained insight through their own experience are better able to reassure the first child when the mother is absorbed in the "honeymoon" period with a second. Remembering how it was when his own nose was a bit out of joint, he can help the older child find satisfaction in developing skills and in finding the joy of new friendships both with the baby and outside the family.

Adolescence also is a critical period in the history of most families which, wisely met, may make for the growth of all concerned, parents as well as children. At this time it is particularly necessary that parents make a conscious effort to main-

tain in their relationships with their young adults the basic elements of enjoyment, belongingness, and respect. Children who are enjoyed are better off than children who are worried about. This is true in part because they themselves recognize that enjoyment is a most eloquent testimony of love. It is relatively easy to enjoy the younger children whose dirt and noise and occasional temper we dismiss with the thought, "They are only children after all." But when these same children, who have probably become pretty respectable little citizens by the time they reach the end of childhood, revert during adolescence to some of the untidiness, irresponsibility, and temper they had as small children, with a whole crop of new difficulties to boot, enjoyment may be almost completely supplanted by anxiety for a time. As we realize that the very qualities we find hardest to take, impudence or flaunting disobedience, are just a part of the process of achieving independence, we may even learn to enjoy these crude signs of growth, just as we enjoyed the toothless grin of the six-year-old, however homely.

The lanky, uncouth adolescent boy and the giggling, self-conscious adolescent girl are particularly in need of the feeling of belonging—the experience that comes from knowing we love and enjoy them no matter how uncouth they may be to outsiders. There is, after all, so much that is truly delightful about these adolescents with their exuberance and enthusiasm, their idealism and aspiration. And here, as with our younger children, to miss the joy in the growth that is taking place is to fail them in a critical way.

This is particularly true with regard to their budding interest in the meaning of love between the sexes, and the awakening of their own love impulses. This is a wholesome and natural phase of development, essential to their true maturation, yet the changes connected with it are those many parents find it hardest to enjoy. This is in large measure due to unfortunate connotations from the dark ages which still overhang the whole questions of sex life. As we become more fully aware of the spiritual significance of human love in all its forms, and recognize mate love as among the deepest and finest, we will appreciate and respect it even in the immature stage we now derisively call "puppy love." Writes Dr. Coe of Union Theological Seminary, "In fact, the higher sentiments that cluster about the relations of the sexes are, in their normal development, precisely the ones that constitute a spiritual as distinguished from an unspiritual life."

That many parents miss the spiritual significance of what is happening to their adolescent sons and daughters is due in many cases not only to faulty attitudes toward sex love, but to a fixa-

tion upon these children of theirs which unconsciously resents changes leading to the separate life of true adulthood. For example, one father actually said of his strained, unhappy daughter of eighteen years, "Certainly I don't let her have any boy friends. And she's not going to marry, either. What have I had her for if it's just to give her up?"

MANY PARENTS who would scorn such an attitude still continue unconsciously to do everything they can to clamp their children to them. The essence of respecting a person we love is giving him the freedom to live his own life as an independent person. The capacity to do this is, however, not primarily a matter of understanding its importance, but of the sum total of satisfaction in the lives of the persons concerned. Just as the dethroned eldest child must seek satisfactions in new relationships and achievements as he is weaned from his parent fixation, so must middle-aged parents find ways of keeping their own lives rich and zestful.

First, they need to look to their own marriage relationship. Love is certainly not over at forty, but may well have then a new beginning. Lovers who have learned to really understand and trust each other as they have stood shoulder to shoulder through the years, may find significant ways of renewing their love as they have more leisure and more time alone together after their children have graduated into lives of their own. Love that welcomes change as new adventure may continue to grow in depth and spiritual meaning to the end.

But even at its best love alone is not enough for a full life. For a fully satisfying life each of us needs also to continue contributing good work to the world. It is undoubtedly true that those who have been deepened and tempered by the rich emotional experiences of family life have the most to give back to their world. As Carlyle has said, "Labour, wide as the earth, has its summit in heaven; sweat of the brow, and up from that to sweat of the brain, sweat of the heart." And in this highest type of labor, the sweat of the heart, parenthood is the richest of all, the best preparation for altruistic service.

Those who have deeply loved a strong young husband or wife, the soft curve of a baby's cheek, a little towhead making mud pies and running in with grimy fingers, an awkward adolescent blushing over his mistakes, a starry-eyed girl just awakening to the meaning of love and life, and the meaningful lines the years have etched upon the face of the middle-aged partner, will respond with outgoing warmth and a longing to help when they see these same manifestations in others of the human family.

Christmas Came Alive

ROBERT P. TRISTRAM COFFIN

MAYBE it will only be a kitten. I'd rather have a dog. But it's going to be something alive!"

Chunky Andy Cobb downed his six-year-old head, upped his fat legs, and pitched over the side of his cot, head over heels. He scrambled along on all fours, caught the edge of the comforter, and burrowed himself in out of sight. There was nobody in the dusky room to hear the boast he had just tacked on the end of his prayer. But Andy knew that Santa Claus always had his big ear down on the chimney top on Christmas Eve and heard every word the smallest boy said.

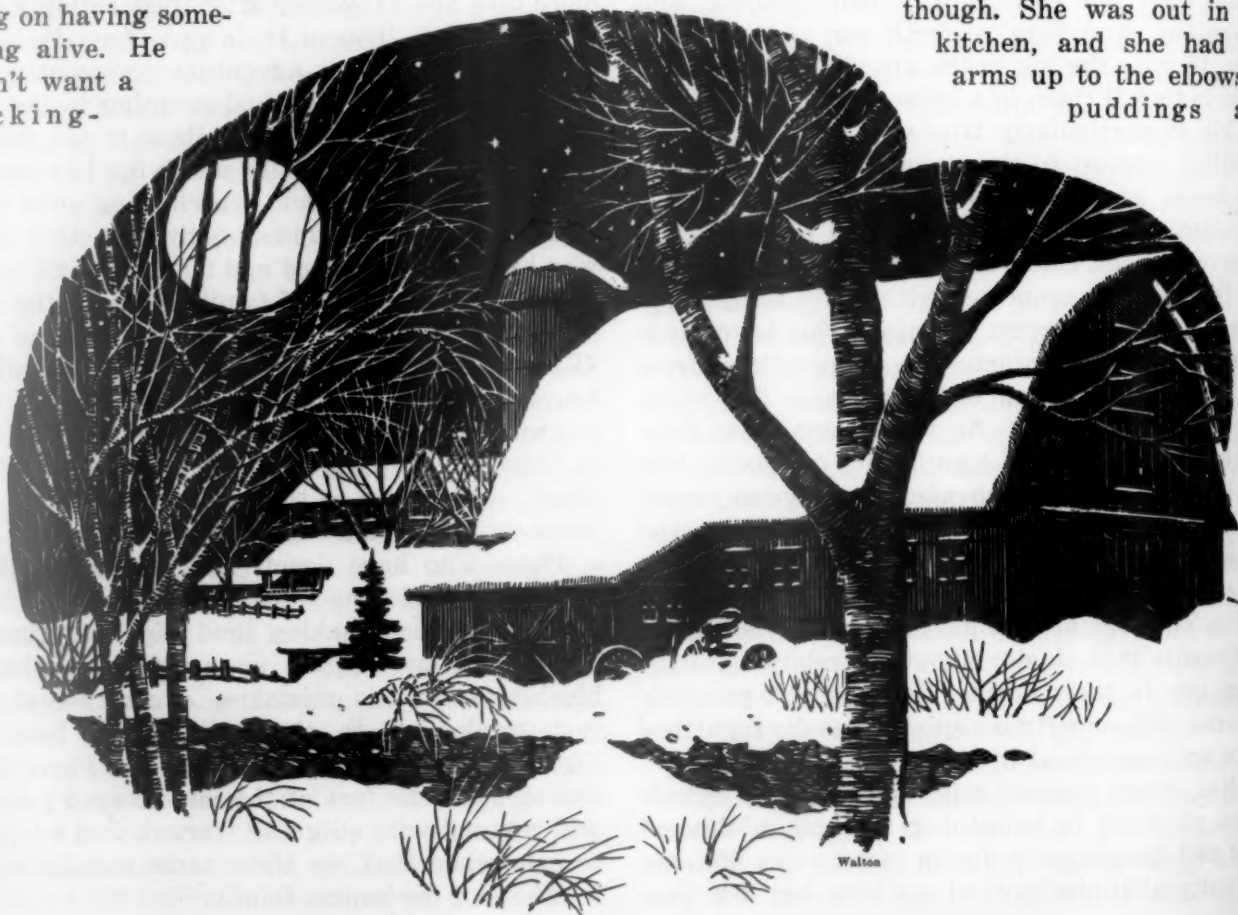
The firelight from the grate in the kitchen stove came into his darkened room and made pretty lights on the ceiling. They looked as though they might be small golden reindeer prancing on ahead of Santa Claus already. With widened eyes he watched the golden reindeer run at the hem of his quilt. He was too excited to go to sleep.

Andy had told his father over and over what he was planning on having this Christmas. He was planning on having something alive. He didn't want a rocking-

horse. He didn't want a drum. He didn't want anything he had to work. He had to make a drum go. He had to work a rocking-horse. What he wanted was something that worked itself. He lay quiet now and wondered what it would be. He had seen the baby lambs work themselves all right, last spring in the pasture. They worked their woolen legs and their woolen tails every minute of the time. But it was winter now. And a boy couldn't expect a lamb when it was snow time. Any farm boy knew that.

The stealthy white forests of frost spread out over Andy's windows and shut out the sharp-pointed stars. But the reindeer of dancing fire still ran on over the ceiling. Only Andy Cobb wasn't there to watch them any more at all. He was about two thousand miles to the north and running into the strange house which the northern lights come from. He was looking for his living Christmas toy among the tall thin flames there, and maybe Santa Claus. He was sound, sound asleep.

Andy's mother was awake, though. She was out in the kitchen, and she had her arms up to the elbows in puddings and



pies. She was stringing cranberries in between piecrusts, and popcorn, too. She was waiting till she was sure Andy was asleep. She tiptoed in and listened to his breathing at last. It was deep and slow. Andy was away in reindeer land all right. He was safe asleep.

MRS. COBB threw an old coat of her husband's over her shoulders and went out into a night so full of stars that they startled her. She caught in her breath and looked at them for a minute. Then she remembered what she was after. She ran over the crunching snow. It was there by the tool shed, where her husband had said he would put it, a perfect small fir tree stuck up straight at the top of the high snowdrift as if it had blossomed there overnight. She rushed back into the warm house and set the tree up in the old leather boot, as she had always done every Christmas Eve since Andy arrived. She wound the tree around and around with loops on loops of popcorn and cranberries. Other people had tinsel. But cranberries and popcorn grew on the farm and cost nothing and were twice as good.

John was late. Andy's mother wished he would come. He had the thing that would mean Christmas to Andy. All Andy's mother had done was the trimmings. Pies and puddings and the stuffed goose. The fir tree she had trimmed was only the frame to the picture. John had told her what he was going to get for the boy. It was the puppy Jim Blaisdell had offered him two weeks ago, and he had told Jim to keep it for him till Christmas Eve. John said it had to be a live present. For Andy had talked of nothing else for the last month. So Mrs. Cobb had the basket for the puppy-dog to sleep in under the tree and the red bow ready to tie on the puppy's neck, in the morning, before Andy woke up.

He was yellow-colored, the puppy-dog. He would look good in red.

Mrs. Cobb leaned on her tired arms. The warmth from the birch wood in the stove came out over and over her like waves. Her head sank lower and lower. The frost came stealthily at the corners of the kitchen window panes. Mrs. Cobb was stringing cranberries on a string ten miles long. She was fast asleep.

But she was awake and standing, the first step her husband took on the stoop.

The door came open slow. Too slow, she remembered afterwards. There stood her husband, and he was the most woebegone-looking man she had ever laid eyes on.

"What's the matter, John? What's happened?—And where is the puppy?"

"Martha, Jim Blaisdell forgot and gave that pup away a week ago!"

"Oh, John!"

The man and woman stood there face to face. And between them the whole wonderful Christmas they had planned fell bit by bit to pieces.

"Couldn't you buy one? In town?—Andy had his heart so set on something alive."

"I know. I tried to. I priced some puppies at that fancy dog place. But they wanted all outdoors for them. I couldn't afford to buy even the tail of one. Fancy-bred critters. No earthly good on a farm. No good for a boy to grow up with. No use to anybody."

"What on earth can we do now, this late?"

"Dunno. Guess I'll have to sit up half the night and make Andy a sled. I'm pretty good at sleds. And I can paint it red and yellow, to look good on the snow. 'Tisn't what he wanted, though. It isn't alive. He'll be broken-hearted."

The farmer took off his town coat and got down his old one. He stepped into his faded blue overalls and got his milk pails down.

"We'll talk it over at supper, after I've finished milking," said John Cobb. And he went slowly out and closed the door behind him.

THE MAN's mind was full of bitterness. He went into the barn. He poured out the grain dully into the feed boxes. He did not notice the sweet sharp smell of the middlings tonight or the honey in the dried clover in the cold mows, he felt so empty and sorry for his small son. He picked up the milking stool by one leg and went on to the tie-up with his lantern, putting Christmas clean out of his mind.

And John Cobb opened the door where his cows were, and Christmas came and met him face to face.

A little creature, new to the farm and the world, came toward him to make friends with him on legs that were too big and wobbly to be much good. The small new thing had wide bright eyes and the star of the morning was shining on his forehead between them. He came right up to the farmer. He put out a wondering damp nose and nuzzled the man on his hand.

John Cobb went down on his knees and put both of his big arms around this new member of the Cobb family. He felt over the creature's hair. It was soft and silky like a child's. Like Andy's.

One of his cows had come to her time unbeknownst to him that day, while he was in town. And now there was a calf he had not counted on so early. And his boy's Christmas was saved!

"Martha! Martha!"

The woman came running, thinking John had slipped and hurt himself, or run the pitchfork into his foot as he had once, and was needing her help. When she saw what was there in the

lantern's light and what her husband had his arms around, she went down on her knees and threw her arms around it, too. Her husband did not have to tell her what it was.

"Andy's present!—Oh, John!" It was all she could say.

THE SUN had set the frost forests afire on the window when young Andy woke up and rubbed his eyes. He did not have to think twice where he was or what morning it was. He threw a fat leg up over the cot's side and went over like a sailor. He burst out into the kitchen, and he stopped with his eyes big as saucers. His father and mother were not there. But his Christmas tree was, just as he knew it would be. It glittered with strings of red and white balls. But Andy wasn't bothering to look at the tree much. There was a basket under the boughs, and something was inside it. He couldn't see what it was. But he could see that it had hair on it and was alive. It was brown, and it had a red ribbon on it. Andy's heart almost stopped beating as he ran for it with a shout.

And a beautiful head, with ears and nose handsomer than any puppy-dog's in the world, lifted

up and looked at him with dark eyes full of a great surprise and a great desire to make friends at once and forever.

Andy stopped short and stood a moment drinking the creature in. Then he began to dance sideways, and the cries that came out of him were like treble church bells on a frosty morning.

"Daddy! Daddy! Mummie! Come and see! Come and see! Santa's brought me what I wanted. It's alive! It's alive!"

When John and Martha Cobb got there, their son was all tangled up with the baby calf. He was hugging the calf, and the calf was trying his best to lick the boy's left ear. He couldn't quite make it, so his sandpapery tongue was stirring up Andy's curls above.

"Look!" shouted the boy. "He works! I told you Santa Claus would bring me something that works all by itself. Look at it!"

And the boy pointed proudly at the calf's tail. It was working, all right. It was working like a pump handle and all over. It was going up and down and round and round in spirals of undiluted joy.

Christmas, on one boy's farm, had come alive.

The Young Calves

*A hush had fallen on the birds,
And it was almost night,
When I came round a turn and saw
A whole year's loveliest sight.*

*Two calves that thought their month of life
Meant June through all the year
Were coming down the grassy road
As slender as young deer.*

*They stopped amazed and took me in
Putting their ears out far,
And in each of four round eyes
There was an evening star.*

*They did not breathe, they stared so hard,
Brother close to brother,
Then their legs awoke, and they
Turned flank to flank for mother.*

*A small boy in torn knickers came
And caught them as they fled,
He put a slender arm around
Each slender, startled head.*

*He never looked at me at all,
I was not in his mind;
The three of them went down the road
And never glanced behind.*

—From Saltwater Farm.

By Robert P. Tristram Coffin
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Projects and Purposes

BY NATIONAL CHAIRMEN

IT HAS been said that most people drift, and that only few, the very few, navigate. Yet only those who do navigate are capable of responsible citizenship in a democracy. Those who have no objective, no self-confidence, nor the equipment which would enable them to follow their objective purposefully, are the chaotic material upon which dictatorships thrive.

To develop citizens who are navigators, not drifters, parents and teachers have to see to it that children are provided with a measure of physical and mental security, a chance for development of such potentialities of body and mind as they possess, and leadership toward purposeful maturity. Those are the fundamental requirements of mental health.

Though physically weak people have been known to follow a goal relentlessly, physical health is an important basis for a healthy, vigorous, and purposeful personality. Consequently, parental education in nutrition and hygiene, as well as an increased interest in the health of the children on the part of the schools, would seem indicated. An increased interest in preventive medicine and free medical and dental care for those children whose parents are unable to pay for such care would be part of the program.

Training of parents and teachers in the principles of mental hygiene and the basic arts of human relationships is of great importance. Unless they have such training, few parents and teachers are able to give effective leadership without causing the child to rebel.

Slum clearance and effective housing programs combined with widespread training in the arts of homemaking and budgeting also serve as effective safeguards of the personality development of the citizens of tomorrow.

Vocational guidance may help to focus a young person's interests, aspirations, and abilities toward a constructive, attainable objective. But to give real orientation, such as is necessary for democratic citizenship, the guidance program of the schools needs to cover all personal problems of all students.

But most important of all, for the sake of democracy as well as of mental health—ours and our children's—we must keep our own generation well-informed, purposeful, and eager.

JOSEPH MILLER, *Mental Hygiene*

TODAY'S problems impose a pressing obligation upon us to concentrate on the vital importance of radio in its effect upon the lives of children, in its power as an instrument of social education.

We have been told that "Education of the masses—as well as of the leaders—is one of the bulwarks of our democracy." Radio has become an increasingly important factor in popular education. As an agency for improved living, education, relaxation, and enjoyment, it has extended its audience to include the entire population: every intellectual and economic stratum of society is represented. It has brought us closer together by bridging the space not only nationally but internationally—not only in the community and the school, but in the home.

Although the general public, including parents and teachers, is often critical today of many programs designed for children, they are seldom aroused to action. By a united and concerted effort on the part of all of us in creating an awareness of "good" and "bad" programs, in studying the listening habits of our children, in sending concrete communications of comments and suggestions to broadcasters, we will render a significant service toward human betterment. There is indeed every reason now, in consideration of war conditions, why we should redouble our efforts within the family, within the school, within the community, to perform the much-neglected function of extending and conserving education for discernment, appreciation, and evaluation of the limitless contribution radio offers in raising the standards of American culture, in uniting us by a common knowledge.

It therefore becomes one of our major social responsibilities to see that a Democracy of the Air is maintained. "Radio has never been an esoteric art.

IN THE second series devoted to parent-teacher "Projects and Purposes," the National Chairmen discuss their committee work in terms of its relationship to themes selected by the Special Committee to Correlate Parent-Teacher Activities for Promoting Democracy. "Social Responsibility" is this month's theme. Next month's theme: "The Appeal to Reason."

It has never dwelt in an ivory tower. It is of the people, by the people, for the people."

MILDRED L. CAVANAUGH, *Radio*

THE STATEMENT that "It is to the everlasting credit of this democracy that despite the strains of the past decade we not only have maintained our social institutions and public services but have notably improved some of them" has a significant meaning to the youth and adults of the nation.

Each person by virtue of his membership in a democratic community is entitled to the things best suited to meet his particular needs, only if and when he assumes his responsibility to society by supporting those agencies that act as environmental factors in the establishment of civic advancement and human welfare.

Democracies today have direct knowledge to help solve any pertinent problems in a community, and progressive strides are being made through nation-wide programs to correct maladjustments. The United States Housing Authority, whose job it is to clear the country's slums and to provide decent homes for its low-income families, is a concrete example of an attempt to improve home and living conditions. This factor alone will greatly decrease delinquency problems.

The importance of religion, and of opportunity for religious instruction of children and youth in a democracy, is being recognized by the school as well as the church.

Schools today are concerned as much with education for the prevention of juvenile delinquency as they are with education for citizenship. The social responsibility of the schools for meeting problems of public welfare and social adjustment is stressed today as never before.

Community coordinating councils are successfully acting as a medium by which all agencies and organizations working in the interest of children and youth may cooperatively analyze and meet the needs of the community. The particular projects on which they focus attention are recreation facilities, improving public service, health and safety programs, the employment of youth (vocational guidance and opportunities for youth), social welfare, and other objectives pertinent to the development of our future citizens.

The social responsibility of individuals and institutions in a community is being stimulated by the current trends in education and through the

efforts of welfare agencies. Only those communities will survive which sense their social responsibilities and have the courage, the devotion, the capacity and willingness for self-sacrifice to protect their children and youth in the interest of the preservation of democracy.

REHAN S. WEST
Juvenile Protection

WE ARE today living in a world where democracy is being attacked from every angle. Individuals, organizations, and governments are making desperate efforts to enable democracy to withstand these terrific blows. There is a danger that we may become so engrossed in this vital problem that other important problems may be neglected. There are certain social responsibilities that cannot be put off until some future date but must be carried along with other major national problems.

The American people are increasingly recognizing the importance of the movies in molding public opinion and the behavior of youth, and they are beginning to realize the responsibilities connected with this educational social activity. These responsibilities are being assumed through control of motion pictures in various ways: legislation, voluntary censorship, education for discrimination, and substitution of other activities or other films of an educational nature. Parents and teachers can do much to assume their social responsibility toward this problem by promoting both appreciation and wise selection among youth. School administrators and teachers are beginning to attack this problem by teaching youth how to choose a movie just as they choose their personal reading. Through school activities, our youth are coming more and more to substitute other forms of recreation for commercial movies.

In recent years considerable attention has been given to visual aids in the instructional program of the schools, and parents and school officials are beginning to realize the value of this educational device. Through the use of motion pictures in visual education programs, the schools will have an opportunity to give more information to youth on movie selection. The public schools and the parent-teacher associations are the responsible agencies in our society for developing standards of judgment regarding motion pictures.

W. E. ROSENSTENGEL
Motion Pictures and Visual Education



Building a Curriculum Together

ARTHUR K. LOOMIS

WHAT the schools ought to teach has long been of serious concern to those responsible for the education of the nation's children. Equally important is the question, *Who* shall determine the course of study for these young citizens? How one school answered both questions and reaped rich results in democratic living is reported in this article, the fourth in a series based upon recent findings of the Educational Policies Commission.



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AN AMERICAN community should be able to have precisely the kind of program in its public schools that it wants to have. Unfortunately, however, many communities have lost control of their schools. They have, therefore, lost confidence in their schools. They have watched uneasily while the alphabet has gone out of one window; the multiplication tables out of another; grammar has come up missing; manuscript writing has replaced cursive. They are bewildered by the fast-coming changes in textbooks and in methods of teaching. They hear much about progressive education, but they do not understand it, and they seriously mistrust it.

The local control of schools is vested in local boards of education which are granted definite powers by state legislatures. The federal government cannot interfere with state and local authorities in charge of the schools. The communities which have lost control of their own schools have usually done so because boards of education have been so busy with problems of finance and business management that they have had no time to study questions of educational policy. All too often teachers have defined the goals, set up and carried on the program, and appraised the results.

The remedy lies in the speedy restoration of community control. Control should not lie in the hands of selfish pressure groups; nor should a local board of education disregard the expressed judgment of the community as a whole. While the means to be used will vary, the essential conditions to be met are apparent. The community as a whole must define the goals of education. The professional staff must then set up and operate a program well suited to the attainment of the accepted goals. Finally, the community as a whole must judge the results.

This article describes a project in community control of education which began three and a half years ago and is still going on. The Board of Education in Shaker Heights authorized the professional staff to take the initiative in an attempt to

secure community cooperation in a thorough revision of the curriculum. Several thousand people, including parents, students, and teachers, have been involved in the project. Our successful experience leads us to believe that the methods of work used are well adapted to securing and utilizing the effective cooperation of parents and students. These methods are adaptable to any size of community; they can be used in a single school or classroom.

Getting the Facts

THE FIRST step was to study the educational needs of the boys and girls. A small committee of parents, students, and teachers worked for a year on this investigation. They decided to find out what the boys and girls themselves regarded as the essential learnings. Accordingly, nine hundred fifty children in grades six, nine, and twelve were invited to list their own educational needs on small cards. From the cards, three mimeographed master lists with about a hundred items in each, precisely as stated by the children, were prepared and distributed to the respective grades. After full discussion in classrooms, the children took these lists home and discussed them with their parents.

The next step was to classify the three hundred listed needs under a short list of twenty classes of needs. After this list was revised and checked, it was submitted to all pupils in grades six, nine, and twelve, to their parents, and to all teachers.

For each item a single question was to be answered. "To what extent should the school be held responsible for meeting this class of needs?" Three degrees of responsibility were defined: (1) The school has sole responsibility. (2) The school shares responsibility with other agencies. (3) The school has no responsibility. "Religious belief," which was held to be outside the province of the school, was the only class of needs eliminated.

The nineteen classes of needs which remained were resubmitted to the same parents, children, and teachers. Again only one question was asked concerning each item. "Do you believe that the provision which the school makes for meeting this class of needs is adequate, inadequate, or excessive?" Among the items for which the provision by the school was regarded as inadequate by a large proportion of those responding were: (1) "We should possess a fair understanding of the importance and functions of sex." (2) "We should have a clear knowledge of the various occupations and their opportunities in order to make wise selections." (3) "We should understand the human body and its care."

While the study of student needs was getting

under way, another committee of parents, students, and teachers undertook the study of the educational needs of our American society. Their approach was entirely different. Instead of asking boys and girls to list educational needs, the committee members spent much time in analyzing these educational needs. Sharp differences of opinion were at once apparent. But as the end of a year's work approached, the committee reached unanimous agreement on all issues which had arisen. Ten propositions proved adequate to set forth the conclusions, which were sent to all students in the senior high school, to their parents, and to all teachers in elementary and secondary schools. Only one question was to be answered for each of these ten propositions: "Do you agree, disagree, or have no opinion on this issue?"

The students proved to be much more critical of the ten propositions than were their parents or the teachers. They also were more willing to write comments to explain their responses. No attempt was made to secure comments, but the lower quarter of the page was left blank, and the word "Remarks" was used to suggest that comments might be made by any who wished to do so.

Evaluating the Facts

THE PROPOSITION which commanded the largest support from the students related to developing their sense of responsibility for maintaining free speech, free publication, and free assembly. The proposition that "The school should help pupils understand how the democratic process has developed" was approved by the largest proportion of parents. The statement that "The community should employ teachers who are competent both in social understanding and in teaching ability" was the most acceptable to the teachers. The proposition that "The community should welcome and protect intellectual honesty on the part of teachers and pupils" received the highest combined vote.

One-third of the students who wrote comments objected to any use of indoctrination. Parents were, in general, inclined to comment on the conservative side. Several wrote comments indicating that they felt the need for some restriction of free speech, free publication, and free assembly.

Three additional studies were made by small committees of teachers: the types of learning experiences that could be used effectively to meet the needs of boys and girls and of society; the methods of evaluation which could be used to measure our success in meeting these needs; and the organization of a program planned to meet these needs.

During the second year about two hundred twenty parents and students accepted invitations

to join the one hundred eighty teachers and principals in a series of conferences. The total membership was divided into twenty groups of about twenty members each. Each group was a cross section of the entire membership. No children below sixth grade were included, but those who represented the elementary schools were able to make very substantial contributions to the conference discussions. Each of the twenty groups was organized with the help of seven teacher members to provide a chairman and a secretary, who served throughout the series, and five discussion leaders, each one responsible for one session.

At least a week in advance of each meeting, every member of the conference groups received a mimeographed report from one of the five committees which had made the preliminary studies, together with a brief discussion outline with several issues proposed for consideration. Before each meeting the discussion leaders met to prepare plans for handling the decisions. Afterward the reports of the group secretaries were combined into a composite report and sent to all members.

The general plan for each conference gave an opportunity for the chairman of the committee whose report was being considered to present the report and raise some of the pertinent issues at an assembly of all groups. Then the twenty groups separated to their meeting places and spent an hour and a quarter in frank discussions.

In the series of conferences devoted to the educational needs of our American society, part of the time was used on the question, "Shall students consider controversial social issues in the school?" The summarized reports of the twenty group secretaries, quoted below, are typical of the reports distributed to the members of the conferences.

General agreement was reached that the consideration of controversial social issues should have a place in the curriculum. The soundness of this decision was questioned by such remarks as—

Children do not have the historical background to deal with controversial issues
Boys and girls are not equipped to gather and evaluate data
Other things "have to be sacrificed"
The study load should not be increased
Such matters should be delayed until the last two years in high school

On the other hand, the decision was supported by such remarks as—

Current events are not adequately presented
Pupils' questions remain unanswered unless contemporary affairs are discussed
Current problems are "one of the most important parts of the curriculum"
Since a child has to become a thinking part

of the community, he must learn to carry his load

If such discussion is delayed until college, only a few are reached

The final conclusion was that such issues should be considered in the schools.

No clear agreement was reached as to whether or not the teacher should express his own convictions. Only two groups gave an unqualified affirmative reply, while two others gave rather uncertain negative responses. Other groups were willing to agree as long as the teacher presented his opinions impartially with no attempt to impose his ideas on the pupils. The dangers of indoctrination were mentioned frequently, and one group was concerned about "radical" statements by teachers. If any consensus of opinion can be gleaned from the group reports, it probably would be this: The teacher should express his opinion when asked or when necessary to bring in a neglected aspect of a problem; however, the time and manner of expression should be carefully guarded lest the teacher "sway the children to his opinion."

Summary of Progress

AT THE final session parents and students were invited to join the teachers in answering a printed questionnaire of one hundred items published by Teachers College, Columbia University, entitled "What Should Our Schools Do?" A careful analysis of their responses made it apparent that three major agreements had been reached. By overwhelming majorities the teachers agreed with the parents and students in the belief that the schools can and must make better provision, first, for meeting the educational needs of our American society; second, for meeting the genuine educational needs of the boys and girls; and third, for teaching the tools of learning.

During the school year 1939-40 the professional staff has prepared a program embodying the procedures needed to implement these three agreements. Several meetings of local parent-teacher associations have been devoted to the discussion of the program. During the next few years the program will be evaluated, revised, tried out again, and re-evaluated.

Our experience during the past three years leads us to believe that the cooperation of parents is essential in any fundamental revision of the curriculum. Moreover, we are certain that no community, when building a new curriculum, should fail to use the clear insight and the freedom from tradition that characterizes the youth of today. The future of our country is safe in the hands of the straight-thinking, hard-hitting, loyal boys and girls in our public schools.



Argentina

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FREEDOM and peace the world around—that, perhaps, is a dream too large to be more than a dream for generations to come. But freedom and peace for America, all America—why cannot this dream be made a reality? Here in the hemisphere of republics we may plan, if we will, to build a friendship that will rebuild a world. In this article, the fourth in the parent-teacher study course “This World of Ours,” will be found practical suggestions to help us create sympathetic and neighborly relations among the peoples of the Americas.

WE ARE Americans! Who are? I suppose that most of us use the word to describe the people of the United States only. Yet every person in Canada, in Central America, and in South America has an equal claim to the title. Perhaps it is not important to say so. Or it may not seem important to some of us. After all, what's in a name? In this case, however, a vital truth is hidden in the name. We are all one in the word “America,” and we are all one in fact and in destiny. This was realized a long time ago by James Monroe and his Secretary of State, John Quincy Adams, when they announced what we know as the Monroe Doctrine. It was realized by Abraham Lincoln when Mexico's independence was threatened. Theodore Roosevelt emphasized it when he checked a German threat against Venezuela (can you put your finger on Venezuela on the map?).

All American

FRANK KINGDON



Brazil

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But most of us have not understood it, and have gone our way without much thought about Central and South America except that they are strange places where people attend bullfights and have a liking for revolutions. We are pretty blind, however, if we do not now begin to see that the flames devouring Europe and Asia are illuminating the fact that continents stand or fall together, and that in immediate fate, all North and South America is one.

Those who share our hemisphere are our neighbors. This is not hard to grasp with respect to Canada, which borders our own territory on the north, or to Mexico touching us on the south. When we get beyond them, however, our minds become hazy. Argentina seems far away and Cape Horn as remote as the South Pole. But think about this. Buenos Aires is only three and a half days

away from the United States. One airplane company is planning to operate 274 flights weekly to and from South America beginning January 1. Today there are a quarter of a million people using plane service to visit and do business in Argentina, Brazil, Chile, Ecuador, Bolivia, and Peru. Next year that number will be doubled. The web of relationships is being swiftly woven and is being drawn more tightly every hour. North and South America have ceased being two separate continents. They have become one neighborhood. Whether it is going to be a good neighborhood depends on whether we are going to be good neighbors.

Europe has never learned how to be a neighborly community, and so its lands are scarred with old battles and trembling with new ones. Its history is our warning. We revolt against the idea of our boys being sent into battle. But what we usually fail to see is that the only way to save our country from the threat of war is to create a world in which wars do not occur. Peace—genuine and lasting peace based on justice and administered in wisdom—is the greatest of all human needs. It will never come, however, at the hands of people who are less than great themselves. Little timid men and women cannot build a brave new world. So, if we intend to save our hemisphere from the tragedies of older societies, we—you and I—must begin by arousing ourselves out of our own provincialisms to think in wider and profounder ways about our world. We must match the scope and speed of the airplane with a greater sweep of social understanding. And this has to begin with individuals.

Knowing Our Neighbors

SUPPOSE that somebody should stand before us and ask us to describe the customs and habits of the peoples of South America, how much accurate information would we have? Or suppose—something more elementary—that we should be asked to name the countries of Central and South America, how many of us could do it with certainty? Yet these countries lie at our very doors, with all the explosive possibilities that such proximity may involve, and their peoples are interwoven with our whole existence to a degree that we are only just beginning to realize. They are close to us, yet we have not seen them as they are. It is time to open our eyes and to become acquainted with them. It is equally important that we let them know us for the kind of people we actually are.

A recent commentator on South America wrote this: "Believing that Hollywood movies of the swifter set exemplify American life, a South

American mother's severest reproach to a 'wayward' daughter is: 'You're acting just like an American girl.'" This may sound foolish and almost humorous to us, but it actually is not funny. It is an indication of a false stereotype taking shape in the minds of our southern neighbors to affect all the ways they think about us, and therefore to color the patterns of their actions toward us. The way we picture each other is the most powerful factor in determining our attitudes toward each other. If the average South American gets the idea firmly fixed in his mind that we are a people of loose morals and love of luxury, then he cannot help but treat us with suspicion. By the same token, if we are convinced that South Americans are a frivolous people, inferior to us, that idea will register in a patronizing attitude that will make genuine neighborly relations impossible.

Nor is this just a matter of theoretical good manners. It vitally affects practical business relations. One of our failures in dealing with these neighbors of ours has grown out of the unwillingness of the American business man to deal with them in their way. Perhaps it has not been so much unwillingness as thoughtlessness. We have not considered the necessity of studying these peoples and of speaking to them in their language according to their customs. The result has been that we have left them with impressions of our harshness and incivility. These have been aggravated by the more subtle methods of other nations, who have planned their approaches to South America with scrupulous care and have selected their representatives with a special eye to their appeal to these people. Until a few years ago, other nations were definitely outdistancing us in winning South America's friendship, and even today, with all the pressure of events that tend to bring all the nations of the Western Hemisphere together, these other nations still have a strong hold and are using it to keep alive the traditional South American distrust of "the Colossus of the North." We have tried to recognize that the situation demands more than an economic program. In spite of our typical American faith in the power of money to meet all needs, the friendship of our neighbors cannot be bought.

This was strikingly illustrated at a recent Pan American Conference. The United States delegation presented to this gathering a program of cooperation that was received with traditional reservations by the other representatives. The Argentinian delegation was particularly suspicious that there must be some hidden advantage to us in what was proposed. The Conference was caught in the toils of tactics of delay. It threatened to break up without action. Then Secretary of State Cordell Hull, in the simple unaffected way

in which one American calls upon another, went informally to visit delegation after delegation in their rooms, and sat around with them to discuss face to face the implications of what he had proposed. The delegates were amazed at his frank treatment of them. In the presence of this courteous gentleman visiting them without any of the pretensions that he might have claimed as the head of the delegation of the most powerful nation among them, the myth of United States imperialism and aggrandizement melted away. He created a new atmosphere. The deadlock was broken, and the Conference moved into a constructive mood out of which came an agreement for joint action in defense of common interests.

Improving Relations

IN THE same spirit as that shown by Mr. Hull at this Conference, we must approach the development of a plan for creating better relations among the peoples of the Americas. Here are some points which such a plan might include:

Arousing interest in each other among all the American nations. It is a curious fact that our nearest neighbors are the ones about which most of us think the least. We know the heads and most of the leaders of the European nations, and even of the Asiatic, but we would be hard pressed to name the head of any South American republic. Chiang Kai-shek we know, but who is Vargas? There are two reasons for this. One is that events in Europe and Asia have recently been so dramatic that they have commanded the headlines. The other is that South America produces very much the same goods that we do, so that the lines of trade, which inevitably become the lines of culture, are not as many in that direction. Politically, however, our ties are close, and a planned effort should be started to make us more conscious

of and better informed about each other. This could be done by our governments' emphasizing all their negotiations, thus stressing their importance for us; by encouraging the press to give more adequate coverage to news of this hemisphere; by interchange of radio programs; by adequate presentation of the questions of American relationships in forum and lecture programs; by library and museum exhibits of achievements and folkways; and by other channels of promotion well understood by public relations experts. If we can get the pan-American idea above the threshold of our consciousness, we shall immediately become better adjusted toward making a good neighborhood out of the New World.

Planned education for mutual understanding. Schools cannot teach everything, so one of their tasks at any given time is to select emphases and fields of interest that are contemporaneously important. Ties of language and history have naturally tended to give special place to identification with Northern Europe in the schools of the United States and Canada, and to identification with the Latin culture of Southern Europe in those of Central and South America. The result has been that we have grown up to be cultural strangers. All told, there are 240,000,000 of us in this hemisphere. I should like to suggest that a realistic program of education would work with this fact, and give larger place to interpretation of the geography, political practices, and languages of our nearest neighbors than is now given. The way to begin, probably, is for the educational associations and college presidents of the various countries to devise teaching programs and arrange for the exchange of scholars.

Political cooperation. We seem to be moving on a world-wide scale toward regional organizations of the earth. Whatever be the outcome of Japan's attempt to dominate Eastern Asia, Russia's present domination of Western Asia and Eastern Europe, Germany's control of the Western European continent, and Italy's dream of mastery over a Latin civilization centered in the Mediterranean, it seems to be clear that the next stage of world organization will move in terms of regional rather than national interests. This need not mean the disappearance of any nation as a nation provided the nations can find a formula for common action that preserves national identity. The region of which we are naturally a part is North and South America. Here we have a chance to develop a



Canadian Rockies. Lake Louise

program of cooperation in a peaceful atmosphere. The way to forestall war tomorrow is to prepare for peace today. I believe that every year should see the nations of this hemisphere drawing closer and closer together in common action, looking toward an actual confederation in which each will respect the other and all combine their strength for mutual development and protection.

Mutual economic aid. This is a difficult test because the economies of the Americas do not complement each other. We are not natural markets for each other's goods. But

I cannot persuade myself that the proposal to buy all that South America produces and cannot use, merely to keep it off the world markets, is the conclusive answer. We must go deeper than that. United States resources should be encouraged to find or create new sources of wealth in South America. We are in a position to uncover, market, and publicize new products; and a wise program of fact-finding and subsidy could go a long way toward establishing a stable economy between the Americas, with a working and creative exchange of goods and services.

Travel. It is difficult at present to travel in the Americas. In fact, in this hemisphere where transportation has been carried to its highest degree of efficiency, travel restrictions between nations are more difficult in normal peace times than anywhere else except in the most primitive regions. There is a vast job awaiting us in the building of highways, in the providing of faster ships, and in the improvement of sanitation. Exchange of currencies is now so highly in favor of the United States that South Americans cannot afford to come here, while our people do not choose in any large numbers to go there. Yet, obviously, travel by serious-minded people would have a large influence in clearing up misunderstandings.

Long Live Democracy

THERE are signs that we are waking up to the need for a more direct approach to each other. The government of Brazil, for example, is now sponsoring the radio program of Drew Pearson and Robert S. Allen which, in addition to the regular news comments that correspond to their newspaper column, brings interpretations of Brazilian affairs. Carlos Martins, Brazilian ambassador to the United States, has summed up the philosophy behind this innovation in these words: "It is the feeling of my government that by know-



Canadian Rockies

ing people intimately it is possible to cement sympathetic understanding. So in this series of radio programs it is our hope that the people of the United States will come to know their neighbor Brazil better than ever before. The program is given in the spirit of a friendly neighbor." Here is a hand extended in friendship.

The government of the United States is also at work on the whole American problem. The Department of Commerce has been active in calling together representatives of the American nations to explore the possibilities of mutual business interests. As a result, an Inter-American Development Commission has been organized to start the ball rolling toward a continental commerce plan.

Behind the differences of words, we people of the Americas speak the same language. When President Roosevelt made his historic visit to South America recently, the streets of the cities were lined with crowds, who greeted him with a stirring cry. In their own tongues they shouted, "Long live democracy!" The reverberations of that cheer have not died down. Naturally, the leaders of these nations must take account of what is going on in the rest of the world, and must prove themselves worthy of their responsibilities by guiding their peoples safely through the maze of contemporary chaos. This may mean that policy will dictate that they must adjust themselves to the power of the totalitarian states with which they do business. But if we prove to them that we are strong, strong enough so that they can count on us to defend them adequately in an emergency, they will listen to the cry of their hearts, and democracy will be reinforced throughout the whole hemisphere.

When this happens, the Americas will find their destiny. For in this crisis it is written that the liberty of the New World shall redress the tyranny of the Old. In our youth is mankind's future. It is ours to make it a future for free men.

Editorial

The Light Our Guide—DOROTHY CANFIELD FISHER

HOW can we celebrate Christmas this year? Is there a thoughtful, decently sensitive father or mother who does not ask himself that question, looking forward through the darkness of our times to the little wavering twinkles of the Christmas lights? They are so small, those candles, and the blackness around us is so immense. How can we have the heart to light those faint sparks which have shone so gaily over other Christmases when, looking at the children and the tree, we have tranquilly imagined how they would grow up—thus, or thus, according to their different natures—but always, in our fond thoughts, strong and fulfilled, in a world safe for them and their children, a world which, dark with sin and wrong as it was, at heart worshiped goodness and loving-kindness as our unquestioned ideal. The glorification of cruelty as strength, of hardness and selfishness as health—who could have dreamed that our Christmas festival of joy in the might of innocence and kindness could ever find itself set against such a horrifying background?

Well, if we did not dream it, that is because we did not look far enough when we thought of Christmas. For its lights have shone out golden in an immense blackness before this. In fact, what is Christmas anyhow if it is not the glorification of light at the very darkest period of each year! Long before it was a festival of joy over the birth of a Lord of Love into a world of hate, it was a moving gesture of faith that light always comes after darkness. The beautiful symbolism of this faith has been obscured for us by our helpless modern commercializing of the day. But it is only the slight, ephemeral idea of Christmas as a day for grabbing presents and wearily giving them which is tarnished by the darkness of our times. The old, old festival of faith in the eternal recurrence of

light was never more appropriate than in this year of dark apprehension. To our cave-age ancestors the steadily deepening darkness of winter must have been an epic horror. We can understand them now as never before. The slow, relentless darkening of the skies, every day a little less of the light which means life—we now know what that means in troubled spirits, in doubts and fears of total darkness to come. We can share, as never before, in the freshness of exultant joy which came finally to those skin-clad great-grandfathers of ours as they slowly learned that they could put their whole trust in the return of light. For centuries they must have lighted the Christmas fires only with hope. But finally with faith, unshakable faith.

Yet that was a materialistic faith, only in the return of literal physical sunny light. With the coming of Christianity the great act of faith that light always comes again after darkness took on deep and exquisite spiritual significance. Loving-kindness is the light for which since the birth of Jesus Christ we kindle the Christmas light anew in faith. Every living flame on the ever-living green of the tree symbolizes our certainty that the

human effort to achieve loving-kindness will once more shine out over the world, dark as it now seems.

When we light the Christmas tapers, we are communing with untold generations of the past, who would have perished without this absolute faith that light will prevail over darkness. Here is a living poem far too grand, too mighty, too beautiful, to be put into mere words. Only our hearts can hold it, and they only if we open them wide to see in the Christmas lights a noble gesture of faith that our human best will survive—cannot but survive the ordeal of the present—of unshakable certainty that there is no darkness of savagery which can put out the light of loving-kindness.



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One Nation Indivisible

EVERETT R. CLINCHY

IN THE *Ballad for Americans** the question is asked about our Republic, "Who are you?" The Voice of America answers by singing:

*Who am I?
I'm just an Irish, Negro, Jewish, Italian,
French and English,
Spanish, Russian, Chinese, Polish, Scotch,
Hungarian,
Litvak, Swedish, Finnish, Canadian, Greek
and Turk,
And Czech and double Czech American!
And that ain't all.
I was baptized
Baptist, Methodist, Congregationalist,
Lutheran, Roman Catholic, Orthodox Jewish,
Presbyterian, Seventh Day Adventist, Mor-
mon, Quaker,
Christian Scientist, and lots more!
Our country's strong, our country's young.
Her greatest songs are still unsung!*

Here in this song is a composite photograph of the American people: one nation, many cultures. As in the case of the hands, feet, eyes, and ears, there are many members, but one body. As the last two lines in the ballad point out, there is strength in cultural many-ness. Like a cookbook with recipes from every land, the United States takes advantage of the variety and richness and skills from the past of forty-seven Old World nations, every racial strain of the human family, the main living religious traditions.

American life is, therefore, more interesting, more progressive, and more resourceful than that in a country where a single culture dominates. At the same time, "cultural pluralism" presents some tough problems. The achievement of national unity is one of these difficulties which becomes important at a time like this when we are thinking of national preparedness. Can we enjoy cultural diversity and at the same time establish patriotic unity? The answer is, We must. Two stark realities face Americans: first, *cultural differences are here to stay*; second, *national defense demands national unity*.

The effective defense of our democracy depends primarily upon a genuinely united citizenry. Whatever divides us, weakens us. We have seen what has happened in other lands where one faction of citizens has been incited to attack another.

**Ballad for Americans*, words and music by Earl Robinson and John LaTouche, published by Robbins, N. Y. Used with permission.

It must not be allowed to happen here. Every hatemonger among us is a traitor. We must preserve the American way of life—"one nation, indivisible, with liberty and justice for all."

But that does not mean that the United States should seek a "totalitarian culture." Our unity must be a unity without uniformity. America's strength lies in diversity. We are one nation of many peoples.

THIS introduces a subject which is rightly considered to be of vital concern: What about children in the various culture groups? The White House Conference on Children in a Democracy counted this a highly significant concern. They called it "children in minority groups." But "minority groups" is not a meaningful term in America. It is a European concept, and a bad one at that. Substantially, it suggests, "Here are the children of the nation, and there are the minority we put up with." As a matter of fact, every child in the United States, viewed in relation to the whole of 130,000,000 Americans, belongs to a minority culture. Whether you represent a Scandinavian, a Teuton, a Latin, a Negro, a Russian, an Asiatic, an American Indian, or some other culture, your group is outnumbered. And, religiously, whether you are an Anglican, an Evangelical Protestant, a Greek Catholic, a Jew, a Mormon, or a Quaker, you are in a minority culture group. So let us not nourish a minority complex. A minority complex may so easily become psychopathic!

The White House Conference was perfectly right in emphasizing three factors in the problem of American cultural relations:

Every human being that has ever lived in America has been an immigrant or the descendant of an immigrant. That should make every citizen, like every draftee in a cantonment, feel at ease with every other. We are "Americans All, Immigrants All!" "Recent immigrants," like the "old families," have their American Dream, their pride, their talents. To call them contemptuously Polacks, Dagoes, Bohunks, Sheenies, is a sign of bad manners, a blind spot in patriotism. Children are born without prejudices. Parents and teachers can protect the natural tolerance of children, and carry toleration on to appreciation.

No race is inherently superior to any other. White people are not alone in believing their racial strain to be the best. A legend in China



tells of the Creator shaping the first man, then baking the clay in an oven. He left it in too long, and he was unsatisfied with the black man he turned out. Trying again, the Creator was too hasty, and a white man resulted. The third attempt was "just right," a beautiful golden-brown Chinese, "a superior type"! Because of race prejudice the American Negroes suffer most: In seventeen states they have inferior schools, in forty-eight states their housing is lowest. In isolation any group will overdevelop its worst traits, fail to imitate the best traits of the nation which enforces a ghetto.

The same standards of food, clothing, housing, medical care, education and recreation should be maintained for the children of all groups in a democracy. Here is an interest and objective on which all Americans can cooperate. The P.T.A. may be a force in mobilizing educators, civic agencies, and especially the religious groups of Protestants, Catholics, and Jews to work together for economic justice. The best way to safeguard these shores from the revolutions of Europe is to produce a democratic social, economic, and political prosperity in which the masses have a stake.

Local parent-teacher associations will find some fruitful questions for discussion growing out of this section of the White House Conference on

Children in a Democracy. For example, these:

Question: How can a child be helped to feel a worthwhile, useful "sense of belonging" to a culture group, and at the same time see that his or her culture is like one spoke among many others in the wheel?

Question: The White House Conference agreed that "the denial of opportunity to any child on the basis of race, nationality background, or creed is undemocratic and is dangerous to the welfare of all children." Is that so? Why?

Question: The people are taxing themselves to spend fourteen billions for airplanes, ships, guns, and a mechanized army. The Government will train at least four million men, and mobilize millions of other men and women for defense services. At the same time, we know, there are subversive agents trying to stir up hate, fear, mistrust, and trouble by hate literature, hate whispering campaigns, and by rackets to enlist members for hate organizations. The query here is, What is the importance of inter-culture justice, friendliness, and cooperation in relation to military preparedness?

IN ANSWERING the above questions, every P.T.A. discussion would emphasize the need for educa-

tion in inter-culture relations. Nothing less than successful mobilization of people of all biological, national, and creedal divisions will prepare the United States to defend this democracy against totalitarian aggression. The home and school will serve the nation well if these potent institutions can eliminate racial and religious bigotry from American life. As a parent and as a teacher, too, the writer is convinced that the task starts with adults. Parents and teachers are carriers of the germs of prejudice, sometimes wholly unconsciously. The cutting joke one cracks, the lifting of the eyebrow, the sneer, the undemocratic taboo—each infects others with one's own prejudices. Children catch the disease of bigotry from adults.

To the home can be invited attractive individuals of other cultures, so that children will naturally come to know and like the many sorts of peoples who make up this nation. Books, music, dances, pictures, shawls, furniture, delightful foods, each contributes to appreciation of fine things in others' culture.

Many classroom teachers are forever on the alert to cement the cultures into one nation. Awareness of our mutual indebtedness is highly important. Teachers can trace the contributions of other cultures to the science, technology, arts, letters, philosophy, games, sports, laws, and religion which constitute our civilization. Moreover, both the home and the school can devise emotionalized situations such as personal appearances, as-

sembly addresses, motion pictures and dramatic features which not only will produce desired inter-group attitudes, but also will associate pleasant, warm, joyous ties deep in the subconscious.

THE CHURCH school and other community organizations which reach youth can play a part in developing the desired attitudes. Realizing that love is at the center of the church's teaching, James Harvey Robinson, the historian, once said that if religious people would translate the verb "to love" by the verb "to understand" they could revolutionize all human relations. Then everyone would have a scientific ambition to know all people sympathetically, to appreciate their cultures.

Religion is interested in values and in standards. Religion supplies beliefs about ideals and ethics. There are close to 70 million Americans over twelve years old who are related to organized religion. These 70 million people have convictions, and they have a philosophy which makes them believe that the values of America are more precious than life itself. If these citizens rooted in religion, Catholic, Jewish, Protestant, Mormon, and Quaker, will have such a love for their country that it embraces *every* American, the unity and the defense of this nation is assured.

In some century in the future that frame of mind and conduct will unite the world.

This is the ninth article in a series interpreting the 1940 White House Conference.

Through Tolerance to Democracy

MOST Americans are today aware of forces in the world which menace our way of life. That is why we have accepted and approved a defense program which will cost billions of dollars; which will call the young men of the nation for training under the Selective Service Act. Yet it is not only America's coasts and borders which must be safeguarded against invasion and aggression.

For the same forces which threaten these are already engaged in attacking the basic concepts and traditions upon which our nation was founded, and through which it has grown strong. The destruction not only of the democracies, but of *democracy* is the aim of the totalitarian powers. And it means that democracy in its fullest sense that we must defend if we are truly to defend America.

This means that Americans must reaffirm, revitalize the belief in mutual tolerance and equality which is basic to the life of a free people. It means that our civic, religious, and above all our educational institutions, must guard against attempts to create hostility between different groups. It means that these institutions must stress their unity, as *Americans*, which is infinitely more significant than the units of race or creed.

Such unity can be achieved only through recognition of the part all the units have played in the upbuilding of our country. American history should be presented to our children as a pattern through which the threads of many nationalities have woven themselves into one design.

American art and literature should be portrayed as a mosaic, the stones of which have been put in their places by sons and daughters of every creed and race. American science and industry should be explained in terms of the distinctive contributions which have been made from the days of the earliest pioneers to the latest immigrants.

Above all, our children should be shown that an attack on any one group is an attack on all; that dictatorships invariably destroy the rights of minorities in order to undermine the rights of the majority; that just as tolerance is the product of democracy, intolerance is the pathway to dictatorship.

In this essential "defense" program, the schools are in a position to render unique service. They are attended by the children of the diverse groups which make up the American people. Under their auspices these children meet on common ground. Through their efforts these children can be helped to understand and appreciate one another. By their example and inspiration these children may come to cherish the ideals of mutual tolerance and equality which constitute the American dream.

Thus, and only thus, will that dream become a reality strong enough to withstand democracy's enemies within and without.

—JAMES WATERMAN WISE

Prepared from an address given at a Regional Conference of the Council Against Intolerance in America.

Around the Editor's Table

IN 1897 New York was the first state group organized as a branch of the National Congress of Parents and Teachers, originally called the National Congress of Mothers. Others, and still others, followed the same path, until the 1940 convention roster included 47 states, Hawaii, and the District of Columbia. This month completes the tale, for on November 14 an organized Nevada became part of the national body of parent-teacher workers. Thus to Nevada comes the distinction of having made the National Congress of Parents and Teachers truly representative of every state in the Union.

The remarkable development of the National Congress of Parents and Teachers since its beginning almost half a century ago cannot be taken to mean that the problems affecting children and youth have all been recognized and solved. Its steady growth does indicate, however, that parents and teachers are recognizing the full significance and meaning of organized parent-teacher cooperation. It indicates further that they realize how much depends upon their action and guidance in a changing social order.

When parents and teachers celebrate Founders Day this year, it will be with a heightened sense of responsibility for the world into which their children are growing into maturity. And there is one thing they can say, with absolute truth, to those pioneers who were possessed by the consuming ideal that every child be given an equal chance for the best physical, mental, moral, and spiritual growth: We have fostered the educational welfare of childhood in every school community, we have made organized parent-teacher endeavor everywhere prevail.

SIGNIFICANT among the trends of recent years is the development of radio programs directed toward adults who are concerned with the welfare of present-day children and youth and the problems affecting them. From the United States Office of Education, the National Education Association, the American Medical Association, the American Youth Commission, and many others, have come radio programs of high caliber which are genuinely helpful to the general public.

In an effort to clarify the various needs and problems that arise as young citizens take their places in our democratic scheme of things, the National Congress of Parents and Teachers will

shortly carry on a series of weekly round table radio discussions entitled "Citizens All." These programs will be presented with the cooperation of the National Broadcasting Company. Ernest O. Melby, dean of the School of Education at Northwestern University, has been selected to lead the discussions. The round table will deal with such challenging subjects as "Youth in a Confused World," "Is This a Land of Plenty?" "Is Youth Prepared for Family Life?" and "Youth Needs Preparation Now." Outstanding educators, civic leaders, and parent-teacher representatives will be heard on these weekly broadcasts.

MERITING comment this month is the tenth annual forum of the NEW YORK HERALD-TRIBUNE, held late in October, and distinguished by such speakers as Walter Lippmann, Dorothy Thompson, Colonel Frank Knox, William C. Bullitt, Joseph Barnes, Eleanor Roosevelt, Harriet Elliott. Emphasis was placed upon national preparedness and the preservation of American democracy. Our national president, Mrs. William Kletzer, and a number of parent-teacher leaders representing various sections of the country, were among those present.

THE AMERICAN Youth Commission of the American Council on Education has just released three leaflets which were prepared in connection with their radio series "Youth Tells Its Story." These leaflets supplement the broadcasts by describing in more detail various examples of community activity on behalf of youth. Copies of the leaflets *Finding the Facts About Youth*, *New Strength for America*, and *Rallying Resources for Youth*, may be obtained without charge by writing the American Youth Commission, 744 Jackson Place, Washington, D. C.

A RECENT visitor to the National Office was Bonaro Wilkinson Overstreet, whose article "Thanks: A.D. 1940" in the November issue so beautifully expressed the thanksgiving mood of many of us. Before taking leave, Mrs. Overstreet promised to contribute another article to an early issue of the Magazine.



H. Armstrong Roberts

Not by Bread Alone

MARION L. FAEGRE

ONCE knew a mother who admitted that her children's routine hours for being put to bed had been followed so exactly that they had never been taken out of doors at night to see the stars and the moon! She was trying so hard to be a good mother, to follow letter-perfect plans for her children's welfare, that the spirit between the lines had escaped her eye.

Such words as "spiritual" and "aesthetic," those terms that relate to intangible values in our lives, too seldom come into our thinking in planning how to make our own homes contribute to the best development of our children. We spend laborious hours cooking proper foods and seeing that children's clothes are clean, and, in our concern for these very important aspects of a child's life, may forget that time spent in helping them to love beauty, to feel deeply, to be sensitive to the world around them, may be quite as worth-while. A mother who never takes time to develop her child's natural inborn love of rhythm by dancing with her baby in her arms, or reading him poetry as he grows old enough to appreciate it, is missing an experience that might yield both herself and her

child rich and lasting satisfaction on a high plane.

We can contribute to a child's sensitivity to beauty while we're taking care of his bodily needs. Giving him his food in pretty dishes may have a stronger psychological effect than we realize, and planning a meal to include a variety of colors and textures in the foods is only a little harder than putting one together that is drab and uninteresting. Menus can be worked out that use the rich red of beets alongside the cool, pale green of cabbage, or the gay orange of carrots coupled with the fresh green of peas. Why be disdainful of even the humblest, most practical approaches?

We give too little consideration to the way color may be used to enhance a child's feeling of "rightness" and comfort about his clothes. Of course we try to choose pretty, bright clothes; but they are chosen with *our* taste in mind, rather than the child's. One woman explains her strong leaning toward red dresses by the fact that as a child she was never allowed to wear the flaming, fire-truck red that seemed to her the most beautiful color in the world. Young children like strong, bright colors, and only later learn to appreciate and en-

joy the subdued, pastel tints that are so often thought more suitable for them.

It needs little in the way of help for children to appreciate the beauty that lies all around them. Our sense of delight in interesting forms can be encouraged by being taught to use our eyes. The saw-tooth serrations of an elm leaf, the bold curves and indentation of an oak or maple leaf give us a feeling of satisfaction. The white palings of a fence, curving low between posts to swoop up to a point at rhythmic intervals; the effect of the trimly arranged clouds that make up a mackerel sky; the gratifying outlines of a wine-glass elm standing alone in a meadow—these are ways in which nature has answered our needs for harmonious and symmetric forms. We never tire of watching waves that curl and break and disappear on the sandy shore. Children who have a chance to roam in woods and fields feel a soul-warming oneness with nature as they caress the furry leaves of the mullein, taste the sharp tang of the sorrel, or watch the beautifully balanced nod and droop of the columbine on its long stem. This is the kind of experience for which no substitute can be found; for the little child identifies himself with nature in a way that the sophisticated adult can't even remember. When we let a child lie deep in tall grasses, flat on his back, with the whole of space over his head, we are giving him something that can never be taken away from him.

Sound, taste, smell—all are avenues for experience to travel. Taking a child for a walk at night in the spring, to hear the hylas in their first clamorous greeting, or on a winter night over crisp snow, to see Orion, brave in his belt and sword, springing up over the housetops is worth more than many an expensive picture book.

IN A day when commercial amusements surround children on all sides, and they are offered so many opportunities for getting enjoyment passively, as spectators of sports, it is especially necessary to open up alternatives to them. One boy that I know spent many happy and absorbed evenings carving from a piece of apple-wood a Canadian goose that was a delight both to the eye, for its graceful shape, and to the hand, for its wonderful texture. To another boy, piston rings, spark plugs—all the parts that by means of accurately fitted nuts, bolts, and screws can be assembled into a thing of beauty—are the materials that satisfy his imagination. "What is beautiful about an old car?" It is beautiful to him because he has succeeded in making it run, his ear hears the hum that tells him those parts are working harmoniously. To that boy, the grease and oil that make him such an unbeautiful object

by the time he finishes his work are no more unlovely than the chips of stone that fly from the statue the sculptor is chiseling. Beauty is still in the eye of the beholder, and a cake that is a miracle of lightness may bring as deep delight to one girl as writing a poem would to another.

BUT WE want our children to have beautiful characters," someone says, "as well as to know how to enjoy beauty." The parents' part in encouraging the appreciation of spiritual beauty lies along just as humble, practical lines here as when we talked about foods. Dr. Ernest M. Ligon, in his book *Their Future Is Now*, speaks of much mental disease as being fundamentally self-centeredness. Now the infant is naturally self-centered. But as a child grows, his experiences should be such as to lead him gradually to embrace a wider and wider sympathy with people and events, until he becomes so broadened and enriched that his life is attuned to the whole world. How can we give experiences that will lead in this direction? We can begin by letting children be helpful in the home, doing things for others. We can see to it that they feel the joy of sharing their belongings, of being thoughtful of others' needs. We can make sure that their minds are not poisoned by hearing slurring references to persons of other races or beliefs. In our homes, at least, we can prevent their being exposed to indoctrination that will encourage narrowness and intolerance. We can stimulate them to think, by listening to what they have to say, instead of *telling* them what to believe.

Dr. Arthur Morgan has stated it thus, in describing the dangers of enslaving children's minds:

I believe I am stating . . . one of the fundamentals of human morality when I say that young people have a right to look at the world fresh and new so far as controversial matters are concerned, and whenever we infringe upon that right, whenever we circumscribe their minds and compel them into habits of thinking, compel them into beliefs, compel them into customs that are highly controversial in their nature, we are taking a course that is fundamentally immoral, that is denying one of the fundamental rights of mankind.

It is the small habits that pile up and make character. If we encourage children to be unselfish in social contacts, to look with liking and friendliness on people in general, to be sympathetic toward suffering, to be sensitive toward the needs and comfort of others, we will be leading them on the path that widens into the sunlit spaces of spiritual understanding.



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What Shall We Wear?

FLORENCE FALLGATTER

This is the fourth article in the Parent-Teacher study course: Beginnings With Children.

children. Particularly for infants and young children, clothes are found to have pronounced effect on health and habit formation."

Comfortable clothing should be selected in order to allow for the freedom an active child should

THE question of what shall children wear is one that begins at birth and confronts mothers 365 days of each year. It is conceded to be an increasingly complicated problem as the child grows into early adolescence and on to the older adolescent period.

The problems of selecting, buying, and caring for the very young children's clothing seem relatively simple today as compared with a quarter of a century ago. Frills, laces, and unnecessary yards of material have disappeared, and in their stead we have garments that are practical in type and satisfying to both the youngster and the mother.

Selecting Clothes for Young Children

SELECTING various items of clothing for the youngest members of the family is not a simple matter, however. There are a number of factors to be taken into account in choosing each type of garment. Discussion of these may bring out some guides that parents will find helpful in choosing for six-year-old Tom, four-year-old Nancy, or two-year-old Jane.

Choose for best development—The need for garments that will foster the best development of the child should be of first concern. "The more recent scientific approach to child care and training has focused attention on the special clothing needs of

have. It will also lessen irritability and fretfulness. The thoughtful parent will check on fit, style, and finish of garments for comfort as well as for appearance. Loose fitting dresses and suits prevent binding and unexpected annoyance in the unpredictable gymnastics of any normal child. Specialists agree that armholes should be amply large; that openings are better in front and should be long enough to avoid strain at the neckline; that elastics at the waist and above the knees must not bind; that night and day clothes must be long enough, particularly in the feet and crotch, to avoid binding; that materials be soft and non-irritating, and finally that shoes and stockings must fit correctly. From the Children's Bureau we have the following help for buying shoes: "Take care that the soft bones of the child's foot are not injured by poorly fitting and badly shaped shoes. The shoes should follow the natural shape of the feet. Before buying shoes for a child make a tracing of his foot on paper, with the child standing. Select shoes one-fourth inch wider than the tracing and at least one-half to three-fourths inch longer."

The modern parent is recognizing the importance of selecting the "self-help" type of garments as a means of early development in motor coordination and independence. Between two and four years, children can make rapid strides in the techniques of dressing and undressing themselves,

and thus have great satisfaction in accomplishment. Let their garments be of the easily managed type—one-piece as far as possible, and made with convenient zippers, roomy openings, and large buttonholes. Manufacturers of children's underwear have kept pace with this self-help idea and are putting on the market garments with wear-ever elastic in place of buttons across the back of the drop seat. Even front openings are giving way to necks that can be stretched and returned to their original shape. Socks with the invisible rubber garters are also a boon to the dressing problems of the young beginner.

The role of the parent during this long process of learning how to dress is to give patient guidance with each task which in the beginning may be very simple. Praise and encouragement at the right time are important, and criticism must be avoided at all stages. As a rule, if Johnny is not able to dress himself entirely unaided by five years of age, the difficulty may be traced to an overindulgent parent or one who puts efficiency ahead of the child's development.

It is through early sharing in actual selection of clothing that the very young child begins to develop a sense of values. Such sharing means taking part in the discussions that arise in relation to what new clothing is needed each season for the child, and how much of the total family clothing allowance can be used for it. It may also mean accompanying mother on shopping expeditions to share in the rich experiences of seeing and feeling the several garments displayed by the salesperson and then in choosing that which seems to have the best quality and style for the money. Little Martha Jane revealed a real sense of values at six when she accompanied her father to a shoe store to buy a pair of shoes. After several sturdy pairs had been tried on, the salesman brought out a pair of lovely colored ones that made her eyes shine for sheer joy as she tried them on. "Daddy, may I have them?" His response took real courage, for he could well have afforded them. He put the decision up to her, however, by asking, "How much do they cost? How much did you and Mother think you should spend on shoes?" Martha Jane became thoughtful and soon came back with this response, "No, I guess I can't have them for they do cost over a dollar more than we planned. Besides, if I paid that much for shoes, maybe I couldn't have that pretty sweater. And I couldn't really play in these, could I?"

Choose for becomingness—Perhaps becomingness should be considered as the second guide in buying children's clothing. If we subscribe to the theory of psychologists that clothes affect a child's feeling of well-being, we will give heed to this matter of becomingness. The dress or suit that is

becoming is the one that not only suits the individual child in color, design, and style, but also makes him comfortable with his group. The little girl who appears in nursery school with a new dress to her knees when all the others' hem lines fall nearer the hips than the knees feels this difference very definitely and is apt to feel inferior to her companions.

Too often the whims of doting adults dictate the selections for children rather than guiding principles of suitability. This often results in frills and dainty fabrics on the sturdy, tailored type of youngster, and vice versa. It takes wise comments on the part of parents to develop in the very young child a liking for the type of garments best suited to him and to the occasion. He can, however, form very early associations such as play suits for play hours, good clothes for special occasions, and raincoats and rubbers for rain or snow.

Choose for service—A third factor that must not be overlooked is that of desired service. Regardless of how generous the budget may be for a child's clothes, the mother is always conscious of the fact that most of the garments must be tubbed after each wearing. Thus materials that will withstand frequent laundering as well as the wearing strain of an active body are sought. Flat collars and a minimum of bias trimmings, buttons, and pleats will contribute to ease of laundering and also mean longer service. Different weights and weaves of materials are desirable for meeting the particular needs of individual children as well as for various kinds of weather. For example, the thinner and less sturdy child may need warmer clothing than his energetic and robust brother.

In choosing garments for outdoor wear in winter, durability should be taken into consideration as well as warmth. The cover-all play suit which must withstand dirt and grime, necessitates an extra good quality of closely woven and strong fabric. This insures protection from wind, rain, and snow as well as warmth. Bright colors are being advocated for children's play suits as a further safeguard against traffic accidents.

Choose for economy—A fourth factor which in too many cases must be a limiting one in planning the children's wardrobe is the available budget allowance. However, it is comforting to know that the amount spent for children's clothing is no true index of its suitability or durability. In other words, careful planning of both time and money may result in a wardrobe that far excels one in which only expensive garments are included.

Whether to make or to buy ready made the various items of clothing will obviously depend to a large extent upon the time available on the part of the mother and her ability to produce well-made and attractive garments. The argument in favor

of making them that influences many mothers is that better quality in material and workmanship is secured at less cost. Mothers are finding an increasingly large number of ready-made garments of good quality at surprisingly low cost, however. When the general style of these ready-mades is satisfactory, they can often be bought at a real saving and improved by a bit of hand work, by reinforcing plackets and seams, or by resewing or replacing the buttons.

A second argument, that home-made garments are better fitting, may have less weight as manufacturers make use of the body measurements that were secured from a recent study of children by the Textiles and Clothing Division of the Bureau of Home Economics. The Extension Service of Iowa State College reports this study as follows: "It has always been a problem to know what size garment to buy. In 1937, the Bureau of Home Economics through the Works Progress Administration directed a cooperative research project. A total of 147,088 children from 15 states were measured. After consulting retailers and garment and pattern manufacturers, 36 measurements were chosen because this group was more accessible through the schools. It was found that age is the poorest indicator of body dimensions and that the most accurate way of sizing children's clothes is by height and hip measurement."

Caring for Clothing

THE OLD maxim of "a place for everything and everything in its place" is as pertinent in relation to clothing as to any other aspect of living. Orderly arrangement in closets and drawers assists greatly in meeting the daily question of "What shall we wear?" To achieve habits of orderliness in caring for one's clothing, early and persistent guidance on the part of parents is necessary. Thoughtful arrangements are also essential, for childish order cannot be expected on hooks that are out of reach and in drawers that can't be pulled. We are thus finding in houses that are designed for families with small children many carefully planned conveniences. These include low hooks for the toddler's wraps, toothbrushes, washcloths, and towels; low closet rods and small hangers for dresses and suit blouses; drawers that are within easy reach and small enough to be pulled easily; and low shelves for shoes and rubbers. If there are several children, it is important that each have his own special shelf, drawer, and hooks. If these are labeled in some way, a real pride in maintaining as neat an appearance in his domain as brother or sister may be stimulated in a child.

It is apparent that the question of "What shall

we wear?" involves decisions in relation to selecting and caring for clothing that thoughtful parents recognize as having significance in the best all-round development of the child. In making such decisions, however, the inner pleasure and satisfaction to the child himself must not be overlooked. Items that seem of no importance to adults often make or mar a garment for a child. For example, pockets! How could they be forgotten! Three-year-old David greeted his Daddy with a radiant smile and eyes like stars, shouting, "Daddy, I want the jacket from the store—the plaid one! And it has pockets, two pockets! Daddy pay for it, and I buy it!"

POCKETS*

A child should have a pocket—
Supposing on the road
He runs across a beetle,
Or a lizard, or a toad?
However will he carry them?
Whatever will he do
If he hasn't got a pocket
To put them into?

A child should have a pocket
On which he fairly dotes,
Not one, or two, but many
In his little waistcoats—
And one will be for money
He finds on the roads,
And one for cakes and cookies—
And one for hoptoads.



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*Pockets by Susan Williams, *Good Housekeeping*, February, 1930. Reprinted by permission.

Ungessed Gifts

HUGHES MEARNS



who showed a real interest in your individual gifts?"

There could be no deduction, of course, until many answers began to show a trend, and no conclusion until many more answers would prove a fact. The truth is clear now that the young must find their way alone. Few older persons, our questionnaire shows, step in with genuine interest to note or approve their unique individual gifts. Faults, blunders, ineptitudes are pointed out, but rarely a native excellence. The way is noisy with the shouting of the conventional minded, the uncreative adult, those whose main interest seems to be in silence, obedience, immobility, a kind of dumbness of mind, an atrophy of the spirit. Faring alone is often disheartening and always dangerous.

NEVERTHELESS, our investigation discloses that creative personalities do appear, persons with a heart to feel and a kindly eye to see through the fog of the universal prejudice against individualism. Very rarely does one meet up with a friend among the college professors. Quite often it is an elementary-school teacher; the boys and girls will come back to visit her even from high school, to gather again about her desk and warm to her encouraging faith in them; or it will be a high-school instructor, usually a teacher of English but often the history or science teacher or the shop man. Sometimes it is one of those far-off educational outcasts, the school dietitian or the janitor; but it is almost never the principal.

The pity of it is that there are so few of these. Back of the physical awkwardness, the emotional clumsiness of youth, back of the bad taste, the uncontrolled egotism and other social stupidities, some man or woman with a heart catches a glimpse of something crude but superior and fine. To

approve it is to strengthen it instantly, to cause it to grow in strength; to cause it to grow is to bring harmony to an aimless, disorganized life, if not to save that life from evil. To take the further step and side with it against the terrifying judgment of the good and the learned is to build up a relationship of power. Whoever believes in me may lead me.

We now know some ways out which any willing person may profitably employ. But one must be a free person, courageous, to have one's laugh at traditionally accepted routine. The more extensive and less rigid the offerings of a school or a household, for example, the better the chances for discovering these widely varying excellences of the individual.

A YOUNG doctor of science has just filled out for me some blanks in his case record. I had watched him from the fifth grade through high school, college and graduate school. I knew that even in the elementary school he was a scientist in approach, method, judgment, and temper. While still a boy he had read widely in scientific journals, he had made special collections of worth, he had set up a correspondence with authorities. I wanted to know what had happened before the fifth grade; what were the beginnings of this calmly obvious life in science.

To my surprise he knew the answer. "Oh, when did it all begin?" he repeated. "It began in the second grade. The school and my mother did it. The school was making much of summer collections, twigs, leaves, cocoons, flowers, nuts, stones even—anything. The teachers would spend exciting months of the fall term making school business out of the mess of things brought in. Everybody got stirred up over summer collections, everybody, I suppose, except me; but my mother dragged me around all the next summer poking into creeks and woods; together we got up a summer collection."

He laughed at the recollection and gave me a swift picture of an eager, excited mother tramping the hills and valleys with an unenthusiastic son.

"Some of that collection was mine," he admitted, "and here is the joker—the school went wild over our stuff, but the really important thing is that most of the excitement was not over mother's neat endeavor but over my own disorderly junk. Maybe it was vanity but, just the same, it got me

for keeps. The next summer I had a collection all my own, and it was just what I aimed it to be, a knockout. And so that's how it happened."

That school was directed by a faculty of creative adults, therefore it had a good reception ready for any serious individual achievement, especially for the sort not considered worth notice by school programs generally; so this boy found himself early. In another educational environment, under uncreative personalities with a more narrow set of life values, his gift might have been overlooked or lost.

Too often, however, the uncreative adult group sets itself officially to condemn a worthy gift. Some years ago I sat at luncheon with the staff of a famous preparatory school for boys; it had fallen upon uncomfortable days financially; the fine old warrior at the head was lamenting the time when the school had had a long waiting list. Ideas were being discussed for building up the slipping prestige—slogans, advertising and the like—when the news came flashing of a successful and most heroic exploit in aeronautics. One of the pilots was an "old boy" of that school.

Through that young man's amazing courage, some of the teachers were quick to suggest, the institution might get back again into the news as a "school that made men." The head said No, sadly but firmly. "You forget that we put that boy out," he said. "We expelled him. So we can take no credit to ourselves for what he has done today."

"Why did you put him out?" I asked, sure of my answer.

The fine old soldier thought for a moment. "I used to believe that we dropped him for insubordination," he said, "but now I think that we punished him for having initiative and courage. If we had tried to understand him better, instead of trying to break his spirit, perhaps



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his exploit today might have done us both profit and honor. No, we can't use him; he is not our success, our failure rather."

Concerning the future, the uncreative adult guides of youth have always been so dogmatically sure. If you do this, they say, all good things will happen to you; if you do that, your path will lie in shallows and in miseries. The point here is that, when records have been kept, no prophets have failed so completely as these same conventional guides.

My own early records show personal failure all along the line: the boy I officially labeled slow turned out to be one of the five fastest men in major league baseball; the boy I ticketed weak was decorated later for strength and courage; the girl who wasted her time drawing became a portrait painter of distinction; the egotist became the tolerant man of affairs; the slovenly girl became a lovely social matron; a pilferer became the trustee of a university; a stupid boy became a member of the board of education; one notorious blasphemer became a man of God.

Those who get along best with youth are more honest in these matters, so they have often the courage to own up that rebels are sometimes more intelligent than the slaves, that im-

THE hidden spark the spirit owns, if blown to flame would dim the stars." One of the richest experiences that can come to a leader of children and youth, or to anyone who believes greatly in human gifts, is the discovery of such sparks—the joy of helping fan them into life. This chapter condensed from Dr. Mearns' new book *The Creative Adult* is a new guide and stimulus to parents and teachers in uncovering the manifold gifts of personality—whether these be the gifts that lead to fame and fortune, or the no less vital ones that are here discussed.

pertinence is not always a fatal sin, that even the good reciters may not make eventually the superior scholars.

The creative adult trained to a continuous fresh observation of the world, subjecting all conventional conclusions to the scrutiny of individual judgment, comes upon native gifts that in child and in adult lose priceless opportunities for cultivation because it is customary to pass them by unnoted if not coolly condemned.

There is a gift of courtesy often concealed in clumsy actions, a gift of reticence when speech might hurt, a gift of withdrawal while the acquisitive are pushing into front place, a gift for dispassionate conclusions in the midst of partisan heat, a gift for the understanding of minorities. There is a gift of the quiet word that stills the anxious heartbeat, a gift of social grace that stoops to make life bearable for the awkward. For us as well as for the young there is the gift of living together, lost so often in the attachment to worthless personal possessions.

There is the gift for raising the mass spirit to worthy endeavor, the gift for a fight and the gift for avoiding one, the gift of grit, the gift

for suffering. There is also the tortoise gift of the plodder, the fox gift of cunning, the dog gift of faithfulness, the song-sparrow gift of cheerfulness, the swan gift of beauty in motion.

Unless nurtured and exercised, the good in us dies early. It is not enough, then, to discern a native gift or even to give it the warming influence of our personal "Well done!" It must be enticed out again and again; plans must be laid to give it opportunity for continued practice in a favoring environment; and, above everything, it must be protected against the annihilating effect of social condemnation. The fair-minded boy, remember, may be called coward by his mates; the soft-spoken girl may be accused of simply showing off. So not only must the native excellence be cultivated over a long period of time, but group approvals must be built up to sustain it. This is the delicate and difficult job that has been absorbing, these many years, now, the attention of devoted schoolmen and schoolwomen everywhere; its outcomes have already given them a new hope for public education in America.

Reprinted from The Creative Adult, 1940. (Doubleday, Doran) by permission of the author.

What Is Poetry?

POETRY IS the record of the best and happiest moments of the happiest and best minds.
—PERCY BYSSHE SHELLEY

IF I read a book and it makes my whole body so cold no fire can ever warm me, I know that is poetry. If I feel physically as if the top of my head were taken off, I know that is poetry. These are the only ways I know it. Is there any other way?
—EMILY DICKINSON

IT IS absurd to think that the only way to tell if a poem is lasting is to wait and see if it lasts. The right reader of a good poem can tell the moment it strikes him that he has taken an immortal wound—that he will never get over it. That is to say, permanence in poetry as in love is perceived instantly. It hasn't to await the test of time. The proof of a poem is not that we have never forgotten it, but that we knew at sight that we never could forget it.

—ROBERT FROST

POETRY IS simply the most beautiful, impressive and widely effective mode of saying things.
—MATTHEW ARNOLD

THE TRUE poem is the poet's mind, the finest poetry was first experience. It does not need that a poem should be long; every word was once a poem.
—RALPH WALDO EMERSON

A VEIN of poetry exists in the hearts of all men.

—THOMAS CARLYLE

BOOKS *in Review*



YOUR CHILD'S DEVELOPMENT AND GUIDANCE. By *Lois Hayden Meek, Ph. D.* Philadelphia: Lippincott. 1940. 174 pp. \$1.75.

IT IS said that there is a Chinese proverb to the effect that a picture is worth a thousand (no doubt round numbers) words. Dr. Meek confesses that as she worked on this book she became increasingly convinced that there are many things about development that are difficult to make clear without pictures or charts.

Dr. Meek's "picture book" is not just another edition of *Life*, for the pictures are buttressed by a considerably larger amount of reading material than might be expected from a book that carries the subtitle "Told in Pictures." Slightly more than one hundred photographs and sixty-two line drawings were used to tell the story of the young child's physical, social, and emotional development and guidance in routines. Many of the photographs and line drawings are refreshingly new. The consecutive photographs of six children from approximately two to seven years are helpful in demonstrating various aspects of physical development. The photographs and drawings showing equipment stimulating self-help seem very useful.

As for content, there is also much of value. Especially helpful is the emphasis on individual differences in development. Such a diagram as the one showing variations in body temperature at different hours of the day in a healthy child is a case in point. It is also stimulating to find that after pointing out the fact of differences in children, the author proceeds to show what one can do in the guidance of "different children." For example, after pointing out that children vary in requirements as to hours of sleep, the author continues to answer the question of how one goes about forming a judgment as to whether a given specific child is getting enough sleep. This she does by listing a series of indicators (in the form of questions) that can be watched and used in making a judgment. This "completing of generalizations" is something that child-development materials desperately need. Would that the author had carried this out for all sections! Had she made use of this excellent approach for physical development, she probably would not have used

two precious pages for height-weight tables.

This book is one of the beginning steps in the simplification of materials. Parents should find it interesting and easy to comprehend. We need more pictorial materials that bring out and make applicable the great fundamental concepts of development which in application make the difference between a guide who is sensitive to the needs of security and understanding, detects the beginnings of problems, and stimulates the child to ever greater but joyous accomplishment; and the guide who leads but to and fro on "the misty flats."

—RALPH H. OJEMANN

*Professor of Psychology and Parent Education
Iowa Child Welfare Research Station*

READING WITH CHILDREN. By *Anne Thaxter Eaton.* New York: Viking. 1940. 354 pp. \$2.50.

"Arithmetic is such a bore
I cannot stand it any more
But if you'll take my good advice
You'll find that reading's very nice."

THUS in the words of a nine-year-old Miss Eaton sets the tone for her book. Few parents or teachers will read this collection of fourteen essays without feeling vicariously the spontaneity and enjoyment the author has experienced in her reading with children. Drawing from her background of over a score of years of active and close association with children and their reading program in the Lincoln School of Teachers College, Columbia University, the author is singularly fitted to write such a book. She stresses repeatedly the joy and fun being experienced by boys and girls in their leisure reading, and renders a plea for a mutual sharing of this pleasure by adults and children reading aloud together.

At some length Miss Eaton discusses the place of reality and imagination in a child's reading enjoyment. She establishes nine fundamental reasons for fairy tales' being essential to a child's reading diet: her four chapters on fanciful literature warrant careful reading. In the chapters "The World's Great Stories" and "Stories Old and New," many of the favorite classics, the old legends and myths are given their honored place as

belonging to the child's natural heritage; books of comparatively recent date which have established themselves as worthy of being cherished and remembered are discussed in some detail. Books about children of other lands receive treatment in a separate essay as do "Men and Manners of the Past" which includes biography and history. The realm of science is covered in "Our World—Earth, Air, Skies and Seas." Art and music, and the work being done by the illustrators of children's books are separately discussed. Miss Eaton ends her book on the note "Nonsense Is Fun," a plea for more humor and gaiety in the reading fare of children.

An outstanding feature of the book is the full list of "Books Mentioned" which accompanies each essay; these book lists will undoubtedly serve as an excellent guide for both parents and teachers in selecting books for children. This volume of fourteen essays should be available to all parent-teacher organizations and it is to be hoped will find a permanent place on the "parents' shelf." The book is fully and adequately indexed. The writing is easy and spontaneous and makes for stimulating reading.

—ELIZABETH A. GROVES
Children's Librarian,
Winnetka Public Library

FROM MANY LANDS. By *Louis Adamic*. New York: Harper and Brothers. 1940. 350 pp. \$3.50.

THIS IS a deeply appealing, human book, which every American should read really to become acquainted with the people of the United States. It will be especially valuable to teachers in obtaining a sympathetic appreciation of the cultural backgrounds of their pupils. We do not fully realize that only slightly over half of this country's white population is Anglo-Saxon. Of the other half, ten million are of Irish stock; between fifteen and twenty million, German; about five million, Italian; four million, Scandinavian; two million, French; and between eight and ten million of Slavic origin; over four million Jews; half a million each Finnish, Lithuanian, and Greek; and several hundred thousand Mexicans, Filipinos, Chinese, and Japanese. The half of our population who are descendants of the pre-Revolutionary

stock knows far too little about those whose ancestors arrived later and least of all about the immigrants who crowded into our cities during the last fifty years.

This volume by Louis Adamic, himself an immigrant, portrays through unforgettable life histories the inner feeling and thoughts of those most recent Americans and their children born in this country, in the process of adjustment to American life.

The peculiar problem of the adjustment of each new cultural element in our American life is dramatically presented through the life story of a person: The situation facing the Jew in America by the life of American-born Dr. Steinberg who comes to see that his personal quandary and that of the Jew generally is only that of humanity intensified; the American-born Japanese college graduate who, from boyhood, has desperately tried to be American, but who now finds no opening and no future for him in his native land; and Helen Smith of native stock and Lupe Valdez, a Mexican, uniting in their marriage American and Mexican heritages. Through these longer life histories, and shorter accounts of immigrants from Croatia, Bohemia, Finland, Pomerania, Greece, Armenia, Jugo-Slavia, and Holland, the reader perceives that the common humanity of all people is more important than their superficial difference.

These human stories document the central point Adamic makes:

Inviting diversity, being interested in it, will tend to produce unity in a democratic country; will tend to make it dynamic; will operate against the concentration-camp-like foreign sections and ghettos and restricted residential districts, and will encourage movement and dispersal, at the same time that it will work for harmony and fusion.

Adamic invites all who believe with him in making America safe for cultural differences, and in utilizing these differences as valuable material for our future American culture, to promote these ideas and to combat the rising tide of prejudice and intolerance which, if not checked, will result in tragic human suffering and irreparable cultural loss.

—ERNEST W. BURGESS
Professor of Sociology, University of Chicago

*He who gives a child a treat
Makes joy-bells ring in Heaven's street,
And he who gives a child a home
Builds palaces in Kingdom come.*

—JOHN MASEFIELD

PARENT-TEACHER STUDY COURSE OUTLINES

Study courses directed by ADA HART ARLITT

THIS WORLD OF OURS—

A CITIZENSHIP study course for parents, teachers, and all other adults who want a closer acquaintanceship with the world they live in, an acquaintanceship which will enable them to share their knowledge with youth and assume together the full responsibilities of democratic citizenship.

Article: ALL AMERICAN—By Frank Kingdon
(See Page 16)

I. Pertinent Points

1. The only way to save a "country from the threat of war is to create a world in which wars do not occur."
2. Genuine and lasting peace can come only when the people of the great nations are willing to be brave, understanding, and large-visioned enough to secure it.
3. The friendship of other nations cannot be bought with any coin. It must be worked for unceasingly.

II. Questions to Promote Discussion

1. In what new ways can the United States approach her problems in relation to peace?
2. What does neighborliness between nations involve?
3. How can education help to develop friendship between nations, especially the nations in North and South America?
4. What programs and projects have been proposed in order to encourage greater understanding and confidence among the members of the American family of nations?
5. How can parent-teacher associations help in a program to promote better understanding and closer cooperation between all Americans?

References:

1. Katherine Carr. *South American Primer*. Reynal and Hitchcock. 1939.
2. S. G. Inman. *Democracy Versus the Totalitarian State in Latin America*. American Academy of Political and Social Science, Philadelphia. Paper. 1938.
3. "Contributing to a World Community." George F. Zook, *National Parent-Teacher*, February, 1940.
4. J. T. Whitaker. *Americas to the South*. Macmillan. 1939.

BEGINNINGS WITH CHILDREN—

A PRESCHOOL study course for parents and teachers who believe that the early years are very important ones in the child's life and hence must be wisely guided. It will suggest practical techniques and methods which contribute to a deeper and more intimate insight into child life.

Article: WHAT SHALL WE WEAR?—By Florence Fallgatter (See Page 27)

I. Pertinent Points

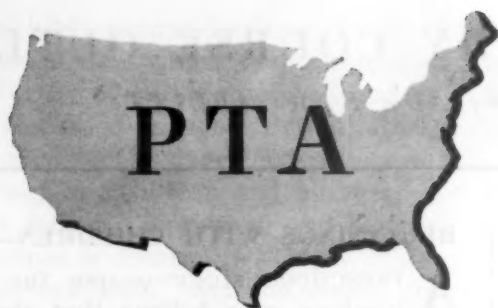
1. Clothes are important not only for decorative purposes but also for the health of the child and for their effect upon formation of good habits.
2. A true sense of values may be developed in very young children if they are allowed to share in the selection of their clothing and if education goes on at the time of the selection.
3. Many good attitudes toward home and family life can be built up in the process of teaching a child to care for his clothes.

II. Questions to Promote Discussion

1. What are some points which should be considered in selecting clothes for the young child?
2. In what ways can situations be provided for training a child to share in the selection of his clothes?
3. How far should children be helped in dressing and undressing (1) before school age (2) after they enter kindergarten?
4. To what extent is there a relation between the clothes the child wears and the type of personality he develops?
5. How can parent-teacher associations plan for education in buying and budgeting in such a way as to help their children to buy intelligently and to think constructively about clothing and other buying problems?

References:

1. *Fabrics and Designs for Children's Clothes*. Farmers' Bulletin No. 1778, Bureau of Home Economics, United States Department of Agriculture. 1937.
2. *The Child from One to Six*. Bulletin No. 30, Children's Bureau, United States Department of Labor. 1937.
3. *Children's Clothing*. Extension Service Bulletin, Iowa State College. May, 1940.
4. Florence E. Young. *Clothing the Child*. McGraw-Hill Book Company, Inc. 1938.



Frontiers

After School—What? By authorization of the General Court of the Commonwealth, the Department of Education has been making a study of educational and employment problems affecting the youth of Massachusetts. In connection with this survey four cities and towns in the Commonwealth were chosen to test the value of a Youth Planning Board. In one of the towns the plan, in part, was undertaken as a project by the parent-teacher association before they had learned of the contemplated Youth Survey. The realization that such a group was already interested along this line was most encouraging to the Commissioner.

Pembroke, a town of about fifteen hundred people, has no industries. Most opportunities for youth employment, therefore, must be found outside the town, where the young have few personal contacts. Realizing the dilemma of all modern youth in respect to employment and the local problem in particular, at the suggestion of a group of fathers the parent-teacher association last year adopted as a major project the plan of helping boys and girls of the graduating class of the high school to find work. The school staff and men and women of the town have cooperated wholeheartedly in this activity. The central committee consists of two business men and the principal of the high school. These men get in touch with all residents of the town who might form contacts for the young people for prospective employment.

IN THE school the principal carefully interviews each candidate for employment. All pertinent items of information, such as past part-time employment, references, and particular skills and activities, are reported. Various teachers write helpful comments on the forms which are kept on file in the school. Summary sheets are duplicated for the use of the town committee. Graduates of the school and other young people out of school are encouraged to place their names on the list. As an important part of this cooperative effort, the school tries to prepare these young people to know how to approach an employer and get a job.

Although the results so far are slender, four out of the 1940 graduating class of twenty were definitely placed and several others were led to

make contacts out of town which may prove valuable. These results serve only to convince the committee that much more valuable work may be done. With the experience of last year to build on, the association is making more careful and extensive plans for the coming year.

In writing to me of this project, the principal of the high school says: "Pembroke people hope that their young people will thus be helped to help themselves; that the young people through this interest and aid will feel a truer sense of belonging to the community; that these young people will get the start on a job—any job, from which they must build their own success."

—ANNE F. PUTNEY



Blazing a Social Trail. The Tennessee Congress of Parents and Teachers has been interested in sponsoring a short course on syphilis control as a basis for systematic study and use by parent-teacher groups throughout the state. In cooperation with the State Departments of Public Health and Education and the Department of Public Health Education of the University of Tennessee, it has taken some forward steps which seem worthy of record.

Eight schools were designated by the state high school supervisor to include a unit study of the social diseases as communicable diseases in the second semester curricula.

In the school whose experiment had encouraging results, the sociology instructor brought the matter before the social science class, composed of eleven girls and two boys. He explained that the study of the social diseases would be a unit of the class work and would not have value as an additional scholastic credit. Furthermore, the course would be a *germ* approach rather than a sex education approach. The plan was eagerly adopted.

IN A realization that until the last few years the words "syphilis" and "gonorrhea" were not allowed on the printed page, were names spoken only behind closed doors, and that consequently

many barriers still exist to hinder the battle against "the great imitator" and its ally, it was deemed best to seek the advice of local leaders before attempting the program. An explanation of the proposed plan of study was sent to the local superintendent of schools, who heartily endorsed the course.

The next step was to discover how local citizens would react to the introduction into the high school curriculum of a systematic study of the social diseases as communicable infections. Each student talked with his parents and relatives, explained the method of approach, and secured a statement from his family which he brought to class. Out of eleven replies, not one opposed the plan and several expressed interest in the project.

BACKED by the knowledge that the local leaders and citizens were endorsing their work, the students began the research for which they had been preparing the way during the preceding two weeks. About eight weeks of class periods were devoted to the course, but most of the students continued to collect newspaper and magazine articles on the subject and to read informative books after the formal study was completed.

Poster-making and written reports proved the most effective method of treating the first phase of the study, which sought to answer the question "What are syphilis and gonorrhea?" Posters could be utilized to a great advantage, for this topic placed special emphasis on the diseases as being communicable, hence student-made charts showing all communicable diseases and the death rate they are responsible for helped the students associate syphilis and gonorrhea with other diseases caused by organisms.

The effects of these diseases were best studied in connection with the educational tours made by the class. The superintendent of the state hospital kindly consented to grant the social science class the privilege of visiting the hospital. On the day of the tour the students spent the morning hours looking over the grounds and visiting the wards. In the afternoon they attended the clinic at which time two doctors of the staff explained the social diseases in their relation to the inmates.

A second tour made by the students was a trip to the United States Veteran Facility. The doctors and chemists conducted the student visitors through the various departments, showing them the methods employed to treat mental patients and describing the tests (of which the Wassermann is one) used when a person is first admitted to the institution.

Materials available to the students during the study of the unit on social diseases consisted of

copies of *Shadow on the Land*, by Dr. Thomas Parran, packet of bulletins furnished by the supervisor of the state high school, pamphlets from the County Health Unit, medical journals supplied by interested doctors and nurses, informative books and encyclopedias from the school library, and articles from periodicals and newspapers. The clippings from magazines and newspapers, as well as letters from officials interested in the experiment, statements of public opinion, and copies of laws requiring blood tests were pasted in a large scrapbook which is now in the school files that it may be of use to future classes of this nature.

—HORTENSE GORDON



Eyes on the Legislature. Observance of National Social Hygiene Day in West Virginia has for the past two years afforded an excellent opportunity for stimulating interest in and information about the recently enacted premarital law, with the result that larger numbers of local parent-teacher groups have a better understanding of the venereal disease problems in the state, programs being promoted for its control as well as the new legislation.

Early in 1939 a bill was introduced into the Legislature requiring both parties applying for a marriage license to produce evidence, based on a blood test and physical examination, that they were free from syphilis in a communicable stage. Immediately the state Health chairman went into action. To each parent-teacher association was sent a packet containing a letter explaining the objectives of the law; a statement regarding the prevalence of syphilis in the state, the cost to the taxpayer and the homemaker of untreated syphilis; and a bibliography of social hygiene material distributed by the State Health Department. The letter asked the local group to study the proposed legislation and then, if they saw fit, to go on record favoring its passage and request their members in the Legislature to work for the passage of the bill. Scores of parent-teacher associations followed the suggestions.

LATER, when the bill was in jeopardy of passage in the Senate, the state president and the state Legislation chairman were called, and again action was immediate. In response to urgent telephone calls, telegrams and letters were poured in upon the legislators, particularly upon those senators who were fighting the bill. Thus the parent-teacher association lent its influence in securing the passage of an excellent piece of legislation. This

experience pointedly illustrates the way a Health chairman can help to lay the groundwork for action lying in the Legislation chairman's field.

In January, 1940, after the bill had been in effect for eight months, the state Health chairman again sent a letter and a packet of material asking the local groups to study the law and its operation and, where practicable, to arrange for a community observance of National Social Hygiene Day. A talk entitled "What of West Virginia's Premarital Law?" was included, together with several pamphlets on syphilis and one on sex education. This program served a threefold purpose: first, to stimulate interest in state and local social hygiene programs; second, to inform the group on the work of a branch of the government, the State Health Department; and third, to create better citizenship through an understanding and enforcement of a state law.

If, as now seems apparent, a bill is to be introduced into the 1941 Legislature requiring the running of blood tests on all expectant mothers, a similar educational program will be developed so that West Virginia parent-teacher associations may be informed and ready to lend their aid to progressive legislation.

—DORTHEA CAMPBELL



Joint Action for the Common Good. A definite objective for the Arizona Congress during the past year was the promotion of greater understanding and better unity of action between parent groups and teacher groups. Much was accomplished through the combined efforts of the Executive Board of the Arizona Education Association and the Arizona Congress of Parents and Teachers. The parent-teacher group realized that ancient antagonisms and prejudices could be broken down only by cultivating friendly contacts and disseminating information concerning the really worthwhile activities that were being carried on. Assuming an objective attitude toward criticism and lack of response on the part of school people, they shaped their procedure in such a way that the result was a real renaissance. Membership in existing groups was increased, and extension work too was pushed forward.

As a culmination to this adventure in cooperative action, the two state magazines of the organizations were combined in a publication entitled the *Arizona Teacher-Parent*. This magazine now goes without charge through the mails to each parent-teacher member and to each member of the Arizona Education Association. The parent-

teacher section, equal in space to that of the former *Arizona Parent-Teacher*, deals with public welfare and school education. Those contributing to this section of the magazine choose subjects and terminology understandable by the average person. Through this combination of the magazines we have a way to bring to parents the viewpoint of the educators and a clearer interpretation of the modern school program. Since most misunderstandings between parents and teachers grow out of a lack of information on the part of the parent as to the purpose and methods employed in the schools today, we feel that such a publication has a real need to meet.

BUT this is not its only service. Though the growth of the Arizona state branch has been encouraging, there are still many sections of our large state unfamiliar with parent-teacher work. Many are the isolated communities separated by vast stretches of desert. Indeed, it is not unusual for groups to travel two or three hundred miles to council meetings. Now the *Arizona Teacher-Parent* goes into all these districts, and we anticipate that news of parent-teacher accomplishments will add impetus to our extension work.

Our magazine serves, too, as an aid to concerted, progressive action. Education in Arizona is confronted with serious problems. It appears certain that an initiative petition exempting large blocks of real estate from taxation will pass. The counties will then be deprived of a large share of their incomes. In order to keep our public schools open we are presenting by initiative a measure to increase state support for education. In addition, we are working hard to defeat a measure to legalize gambling. The pages of the *Arizona Teacher-Parent* have been used freely to build up a strong sentiment to pass the first measure and to defeat the second. We anticipate success.

The business management of the magazine is in the hands of the Arizona Education Association and our agreement may be terminated at the end of the current year should either of the interested organizations so desire. It being recognized that a complete disagreement on some question might occur, it was agreed that each group should have complete freedom of expression in such case. Thus the parent-teacher organization has full authority over its own subject matter. So far our relation has been harmonious, stimulating, and mutually helpful. We look forward to years of constructive work through our magazine.

—MARY BONS



Putting the Magazine to Work. There was opposition in the ranks of the Colchester P.T.A. (Vermont) when the program for the year was built around a series of articles of the official magazine of the National Congress of Parents and Teachers. Could interest be sustained meeting after meeting when no speaker was scheduled, and everything depended upon member participation? It was decided to give the plan a trial.

At each meeting the president gave the magazine containing the article to be discussed and read at the next meeting, to one of the members present. Instructions were these: "Read the article, pick out the paragraphs that are to *you* most interesting, and mark them; check on the questions prepared as a guide in the back of the magazine relating to that subject; and prepare other questions that seem to *you* to be relevant." Each person charged with this duty did a surprising amount of work and preparation. At the meeting covering this subject, the magazine was passed from one individual to another, that each might share in the reading. When the reading matter covering the first question had been read, discussion of that question began, and so on through the entire article. At the end of the reading, the questions prepared by the reviewer were presented, together with questions from the floor.

DISCUSSION has been fast and furious, pro and con. Members who have heretofore been faithful in their attendance but silent have contributed freely to these novel programs. Perhaps the surest indication that interest has been genuine and sustained is the fact that during the period given to refreshments the talk still goes on. By way of adding variety to the program, music was added, but that, too, was of a sort that calls upon everyone to take part.

Those who at the outset were strongly opposed to this innovation have been astounded at the mail that has been received praising it, and at the relish with which they themselves have taken part in the discussions centered around these articles from the Magazine. No longer is there any doubt that an educational program can be made attractive and helpful.

—MILDRED T. BELLMAN



A Proving Ground in Dental Health. Our County Council of Parent-Teacher Associations had been "crying in the wilderness" for years for a dental clinic. At the annual health meeting, the Health chairman of the New Jersey Congress of Parents

and Teachers mentioned the fact that forty clinics for indigent children might be opened some time in the future, operated by state and federal funds. It was suggested that we send an inquiry to the State Department of Health. Results came with startling promptness: our county was chosen as the proving ground for the rural phase of such a program. We needed only to provide the equipment. At first this seemed an impossibility, for our budget is microscopic. But we pledged as much as we could, and campaigned for the rest among the other welfare organizations of the county. The Red Cross purchased dental chair, cabinet, and compressor (second-hand, but with essential parts new), the Freeholders provided paint, plumbing, and electrical outlets, the Welfare Board lent an office and a part-time secretary. A committee to supervise the local work was chosen from the County Council of Co-ordinating Agencies, whose members represent many community organizations. This committee meets monthly, and is amplifying its program as the clinic develops.

A PRELIMINARY survey showed that 88 per cent of the children examined needed corrective work. Complete service is being given to children up to ten years of age, emergency treatment above that age. Indigency of parents, including the "medically indigent," is certified by the county health nurses. Children whose parents will arrange for transportation are being served first. Because of weather conditions, outlying districts have been given precedence thus far, the winter months being reserved for near-by towns. The state is paralleling the actual corrective work with a broad educational program. A photographic history of the clinic is kept, and speakers are available on this subject and on general dental health.

This enterprise is proving an exhilarating experience for our local parent-teacher associations. To have been the agency that brought state and county together is a real privilege.

—MRS. ULMONT PASTORINO



I love the Christmas-tide, and yet,
I notice this, each year I live;
I always like the gifts I get,
But how I love the gifts I give!

—CAROLYN WELLS

CONCERNING THIS ISSUE

Content

AMPLY recognized in the growing body of literature pertaining to childhood are such common needs of life as adequate food, clothes, shelter, and schooling. Granted that without these the child could not grow and develop, there is still another need which in these perilous times must be fully recognized as contributing to the fulfillment of human life and the happiness it has to offer. It is that need, the development of the spiritual values in American life, with which this issue is concerned.

The opening article adopts the belief that home and family life offer immeasurable opportunities for the development of the abiding satisfactions of life. The story which follows relates an episode of boyhood in which was brought to one child and his parents the full measure of wholesome happiness and spiritual meaning. Another article describes simple experiences which encourage the child's appreciation of spiritual beauty and enlarge his strength of character and insight. A further article considers the child in his educational environment and shows how the school, by permitting pupils and parents to share in its direction, may furnish real training in democratic living with all its spiritual outcomes—understanding, mutual trust, and a feeling of the dignity of a common citizenship.

In this issue there are also discussions of values which extend beyond the more intimate life of home and school into the wider social world. How to live in peace and understanding with the neighbors residing at our nation's borders is the topic of one discussion; the other deals with the means of attaining unity in a nation made up of a variety of human material and national cultures, which are yet drawn together through a common appreciation and community of purpose. That such endeavor embodies the highest spiritual values is evidenced in both presentations.

The 1940 White House Conference devoted a section of its report to the child's need for spiritual values. This is only one indication of the growing recognition that a set of human values must emerge through family life, school situations, and community activities. Although parents and teachers long ago recognized this truth, it is with irresistible strength that they strive today "to secure for every child the highest advantages in spiritual education."



Contributors

KATHARINE W. TAYLOR is nationally known as an able writer on problems concerning children and youth, and her most recent book *Do Adolescents Need Parents?* is accepted as a most valuable and courageous study. She is the mother of three children and a teacher at Syracuse University.

ARTHUR K. LOOMIS is superintendent of Shaker Heights City School District in Ohio. His school system was one of the group selected by the Educational Policies Commission for observation of democratic practices, a choice well justified by Mr. Loomis' own free-from-commonplace report of his educational program.

The work of **ROBERT P. TRISTRAM COFFIN**, Pulitzer prize winner, has helped bring New England to a second flowering. His Christmas story proves that this distinguished American poet knows the heart of childhood equally well with his beloved countryside.

FRANK KINGDON'S constructive contribution to the field of civic education has been recognized by his recent appointment to the educational directorship of the Citizenship Educational Service. Before accepting this challenging task, Dr. Kingdon was president of the University of Newark.

MARION L. FAEGRE, assistant professor of parent education at the Institute of Child Welfare, University of Minnesota, is well known to the inquiring parent for the many common-sense points of view and practical suggestions contained in her articles and books.

Those who are interested in evolving new and better techniques of dealing with intolerance against various racial groups have long paid close attention to the efforts of **EVERETT R. CLINCHY**, director of the National Conference of Christians and Jews. Dr. Clinchy contributes widely to various publications.

FLORENCE FALLGATTER is head of the Department of Home Economics Education at Iowa State College. Many parent-teacher workers are indebted to Miss Fallgatter's interest in their homemaking programs, and have benefited greatly from her wise direction.

HUGHES MEARNS has been called one of the ten most notable contributors to educational reform in America. Like his *Creative Youth* of a decade ago, *The Creative Adult* deals with education in art and in life. Since 1926 he has been chairman of the Department of Creative Education at New York University.

The following parent-teacher leaders and their co-workers are responsible for the material in this month's "P.T.A. Frontiers": Mrs. Luther R. Putney, President, Massachusetts Parent-Teacher Association; Mrs. R. B. Gordon, President, Tennessee Congress; Mrs. H. S. Klein, President, and Miss Dortha Campbell, State Chairman of Health and Summer Round-Up, West Virginia Congress; Mrs. W. W. Sherwood, President, and Mrs. F. A. Bons, Program Service Chairman, Arizona Congress; Mrs. F. W. Johnson, President, Vermont Congress, and Mrs. Henry Bellman, Chairman Program Committee, Colchester Union; Mrs. Albert L. Gardner, President, New Jersey Congress, and Mrs. Ulmont Pastorino, Chairman, Hunterdon County Council, N. J.